CREE

LANGUAGE OF THE PLAINS

nēhiyawēwin

paskwāwi-pīdiskwēwin

Cree:
Language of the Plains

nēhiyawēwin:
paskwāwi-pīkiskwēwin

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by
Jean L. Okimāsis
Solomon Ratt

Canadian Plains Research Center
University of Regina
1999

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University of Regina
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Preface

I joined the staff of the Saskatchewan Indian Federated College in 1982 as a Cree lecturer. At that time, books on the Cree language were scarce, however I attempted to utilize information from the few that were available. Though these books contained useful information I soon realized that we needed material that could be used by the lay person and which was presented in terms that did not require the use of a linguistics dictionary. The research papers at the library were too technical and since I had not taken any linguistics classes that information was unclear to me. As it was, I sat with an anthropology dictionary to decipher some of the terms that were being used to explain grammatical aspects of Cree. It was this experience that convinced me to attempt to explain Cree structures using terms that everyone could understand. So in 1983, during the winter, spring and summer semesters I began writing explanations of the structure of Cree. I then used this material as handouts for my classes in 1984-85. The students were aware of my endeavor and they were eager to help with feedback. I am indebted to all those students who cared enough to give encouragement through their comments on whether my explanations were ambiguous and still required more work.

In 1986, Solomon Ratt, one of my former students, became a colleague and eventually added specific information to Chapter 13. His explanation on the four types of conditional forms of the Inanimate Intransitive verbs is part of a paper that he presented at a conference. I am honoured to acknowledge him as a co-author for his contribution not only for this portion but also for other material throughout the book. Another former student, Doreen Oakes, has contributed additional examples to the chapter on locatives. Solomon and I are pleased to acknowledge her work. Doreen has been a sessional lecturer for our department for the past three years.

The glossary in the text was included for two reasons. First, the textual examples provided only limited vocabulary. Second, there was the unavailability of a dictionary written in the same orthography as the text. Many of the words contained in the vocabulary and verb lists are a result of students' interests and their need for relevant vocabulary. I tried to include verbs which could be applied to everyday

usage. I realize, of course, that this is still inadequate but it gives teachers a basis on which to establish their lessons.

I was aware of the concept of verb conjugation from high school French and the two Cree classes that I had taken but as I continued to study the paradigms of my own language I was fascinated at all the verb forms of Cree. I found the complexity of Cree verbs amazing and it was quite a challenge to construct charts to reflect their conjugation patterns. The secretaries, over the years, were not amused but they did a good job of duplicating the charts I drew. Other verb forms too complex for students at the elementary level were not included in this book.

In addition to the text I compiled a workbook using worksheets that I prepared for my classes. Eventually, both Solomon and I added worksheets that we found useful in our classes but over the past few years we deleted some and added others. Again, teachers may use the drills and worksheets as they are or they can use them as models to make worksheets that will accommodate their regional dialect.

The last step in this process was the composition of material in Cree for the production of audio-tapes to be used in the language laboratory. This was a major task since the material had to coincide with the lessons in class and of course, all the material had to be proofread. It was time consuming. There were times when I thought I was composing material that was too simple but then realized that students in the classes did not speak Cree and I had to remain focussed on elementary construction. Needless to say my summers were hectic. The actual taping was challenging and quite intimidating because I had never been near a recording machine before. The staff at the language laboratory were very helpful and patient. This year the taped sessions, for Elementary Cree 1, have been revised to include new drills, exercises and an answer sheet for the teachers. Transcriptions of these audio-tapes and the answer sheets are included in the workbook.

After many years of revisions, we decided to have the book properly published. We were pleased when the Canadian Plains Research Center agreed to do the publishing of both the text and its companion workbook.

We hope our explanations encourage teachers, students and others to seek out additional information about Cree or perhaps even try to acquire fluency in this language.

Jean L. Okimāsis - 1999

Acknowledgements

I am, in retrospect, rather overwhelmed by the assistance that I received from various individuals as I prepared this book and its companion workbook and language tapes. Everyone assisted without hesitation and I am grateful to them.

First of all my family must be acknowledged and thanked for giving me moral and practical support especially at the beginning. Although they did not truly comprehend, they realized that my work had to be done and gave me leeway to come to the office on some weekends.

A special acknowledgement to the late Anna Crowe who had confidence in me and introduced me to the field of language teaching. During the time I was a student she hired me as her teaching assistant for one semester then, after I graduated, as a sessional lecturer.

Then there were my colleagues, Dr. Ahab Spence, Cree lecturer and Department Head, who approved my having a teaching assistant so I could concentrate on this material and Dr. Terry Klokeid, linguist, who gave me feedback on the presentation of the material. Also available for consultation was Margaret Cote-Lerat, lecturer of the Saulteaux language. We discussed and shared ideas for worksheets.

I cannot forget the kind assistance of Dr. W. Rubrecht who was, at that time, the Director of the University of Regina language laboratory and Elisabeth Kim, Head Programmer. Without any hesitation, they allowed me to use their facilities to tape the Cree sessions and were accommodating and patient during the many hours of recording. Dr. Rubrecht was thorough with his "how to" instructions on the taping process and Mrs. Kim always made sure to schedule my taping during the "quiet time" of the day.

My gratitude also goes out to other colleagues who gave ideas for revisions. Donna Paskemin, Cree teacher, who gave feedback from a fluent speaker's point of view and Darren Okemaysim for sharing hours of discussion and sharing his collection of verbs and vocabulary. kinanāskomitināwāw.

Thank you to my colleague and former student and co-author, Solomon Ratt, who contributed to this work after he joined our department.

To the secretaries who labored, on a language they didn't speak or understand, a big thank you. Included among them are: Alice Whiteman, Sandra Poncelet-Gardner and Gwen Lafontaine.

CHAPTER 1

Dialects

In Canada there are ten major linguistic groups of Indian languages, one of which is the Algonkian family. Cree is one of fourteen languages that make up this Algonkian family. Some other Algonkian languages are Blackfoot, Saulteaux (Ojibway), Odawa, and Micmac.

Cree settlements and reservations are scattered throughout Canada from Quebec to the foothills of the Rocky Mountains. A few settlements in northern British Columbia also speak Cree.

There are five major variants, or dialects, of Cree:

1. Plains Cree - Y - Southern Saskatchewan and Alberta.
2. Woodlands Cree - Th - Northern Saskatchewan and some areas of Manitoba.
3. Swampy Cree - N - Northern Ontario and Saskatchewan and the interior of Manitoba.
4. Moose Cree - L - Moose Factory and Hudson Bay area.
5. Atihkamēk Cree - R - Quebec.

The Quebec Atihkamēk Cree is the one dialect which is very different from the others; however, there are enough similarities that one could get the "gist" of a conversation.

No one dialect is better than any other, however, only the Y dialect is discussed in this book.

CHAPTER 2

Sound and Spelling Root

Fourteen letters of the Roman alphabet are used to represent the sounds of the Cree language, compared to the twenty-six letters used for the English language. These letters represent seventeen sounds plus sounds of several combinations of consonant clusters.

The ten consonants are p, t, k, c, s, m, n, h, w, and y. Most consonants are pronounced similar to their English counterparts but there are four which need special attention. These four are the c, k, p and t.

Consonants: c, k, p, and t

c: pronounced like the "ts" in cats

cēskwa	wait
acahkos	star
anohc	now, today

k: pronounced as a cross between a "g" in "gill" and "k" in "kill"

kispin	if
akihcikē	count
kotak	another

p: a cross between the "p" in "pit" and the "b" in "bit" when it is in the beginning and in the middle. It has a softer aspirated sound when it is at the end of a word.

pēhin	wait for me
api	sit
sīsīp	a duck

t: is pronounced like the "t" in "stanza." In other words it is a cross between the "t" in "tin" and the "d" in "dim."

tāpwē	true, truly, really!
āta	although
ātiht	some

Vowels

The four vowels are divided to accommodate the long and short vowel sounds of Cree:

Short Vowels are spoken quickly. These are the a, i, and o.

o: pronounced like the initial "o" in "oppose."

otin	take it
kotak	another
nēwo	four

i: pronounced like the "i" in "it."

iskwēw	a woman
otina	take it
ēkosi	there, that's it.

a: pronounced like the first "a" in "appeal."

awas	go away
āstam	come
ōta	here

Long Vowels are enunciated slowly. They are written like the regular vowels but with a line over the vowel. This line is known as a *macron* and is important in reading and writing Cree in the Roman orthography since without it one cannot distinguish sound differentiation. Furthermore, leaving the macron out would give you a different meaning of a word as this example illustrates:

asam	feed him/her/it
asām	a snowshoe

The long vowels are: ā, ī, ō, and ē.

ā: pronounced like the "a" in "father."

āstam	come
tānisi	hello, how are you? how?
tāniwā	where is he/she/it?

ī: pronounced like the "i" in "machine."

īyikos	an ant
apisis	a little
cī	a question indicator

ō: pronounced like the "o" in "sole."

ōta	here
pōna	put it in the fire
kāsōw	he/she hides

ē: pronounced like the "e" in "berry."

ēkosi	there, that's it
mēkwāc	now (at the present time)
kiwē	go home

Pronunciation

People very often place the stress on the second last syllable because they are following the English system. They may also place the stress on the long vowels of Cree, especially if the second last syllable contains a long vowel.

To determine which syllable is accented, one works from the right to the left on a word. Consider the following three-syllable words.

1. In the following words the stress occurs on the third syllable from the right:

mīciwin	food	*mī* ci win
sōniyāw	money	*sō* ni yāw
tānisi	how, hello	*tā* ni si
kikosis	your (sg.) son	*ki* ko sis

2. In these four-syllable words below we again note that the stress falls on the third syllable from the right:

kimiwasin	It is drizzling.	ki *mi* wa sin
tāniwēhā	Where are they?	tā *ni* wē hā
kipimohtān	You (sg.) walk	ki *pi* moh tān

3. The following five-syllable words not only show that the stress falls on the third syllable from the right, but that a secondary stress falls on the second syllable thereafter:

ātayohkēwin	a legend/story	*ā* ta *yoh* kē win
natawēyihta	want it	*na* ta *wē* yih ta
oskinīkiskwēw	a young girl	*os* ki *nī* kis kwēw
pimācihowin	culture	*pi* mā *ci* ho win

Two-syllable words, however, do not follow this format. Instead, the stress is on the last syllable:

ōta	here	ō *ta*
api	sit	a *pi*

CHAPTER 3

Minimal Pairs

A minimal pair is two words which are identical in pronunciation except for one sound. They are spelled the same except the vowels with macrons will change the sound and therefore the meaning of the word; or the change may be in the use of consonants which will also change the sound and meaning of a word, e.g.:

sākahikan	a lake
sakahikan	a nail (for building)
niyānan	five
niyanān	us
mōniyāw	a non-Indian
sōniyāw	money
nāpēw	a man
nātēw	He/she is fetching him/her/it.
kisitēw	It is hot.
kisitēw	It is cooked.
yōtin	It is windy.
nōtin	Fight him/her.
pōna	Put it in the fire.
kōna	snow
tāniwā	Where is he/she?
tāniwē	Where is it?
ōma	this
ōta	here

Minimal Sets

These are several words rather than pairs which differ in only one sound and therefore have different meanings, e.g.:

nīsta	me too/also
kīsta	you too/also
wīsta	him/her too/also

cīsta	pierce him/her
nipit	my tooth
kipit	your tooth
wipit	his/her tooth
mihko	blood
sihko	spit (imperative)
pihko	soot/ashes
maci	evil/bad (preverb)
māci	begin (preverb)
mācī	hunt big game

CHAPTER 4

Nouns – Grammatical Terms

In Cree, like English, there are nouns, pronouns, verbs and adverbs.

Nouns

Nouns in the Cree language are either of two classifications – animate or inanimate. Nouns that refer to most living things are usually classified as animate while most nouns referring to non-living objects are usually classified as inanimate. There are a few exceptions.

Examples of animate nouns:

mōswa	a moose
iskwēw	a woman
piyēsīs	a bird
niska	a goose

Exceptions: Some non-living objects which are classified as animate:

ospwākan	a pipe
mitās	a pair of trousers
maskasiy	a nail (finger or toe)
asiniy	a rock/stone
astis	a mitten/glove
asikan	a sock/stocking
tāpiskākan	a scarf/necktie
ēmihkwān	a spoon

Examples of inanimate nouns:

oyākan	a dish
masinahikan	a book
tēhtapiwin	a chair/bench
maskisin	a shoe
tāpiskākan	a collar/a horse-collar

Exceptions: Here are a few living objects which are classified as inanimate:

miskīsik	an eye
misit	a foot
miskāt	a leg
micihciy	a hand
mitē (h)	a heart
wāpakwaniy	a flower

Compounds

Cree has been described by many linguistics as an agglutinating language. Simply put "agglutination" is the process by which certain words can be put together to make new words. Another term for this process is compounding. However, neither term actually describes adequately this process. Here are some examples of compounding using a verb (plus) a noun.

Examples:

postiska kitastotin	put it on (TIcl-1) your hat
postiskaw kitasikan	put it on (TA) your sock

The compounding or putting together of a part of the above verbs with a noun or part of a noun results in a new verb which will virtually have the same meaning.

post + noun + ē	= AI verb
post + astotin + ē	= postastotinē – put on your hat
post + asikan + ē	= postasikanē – put on your sock[s]

Putting clothing on:

postastisē	put on your mitt
postasākē	put on your coat
postitāsē	put on your pants
postaskisinē	put on your shoes
postayiwinisē	put on your clothes

Taking clothing off:

kēcikoska	take it off (TIcl-1)
kēcikoskaw	take it off (TA)
kēt + noun + ē	AI verb
eg. kēt + asikan + ē	*= kētasikanē (take off your socks)*
kētastisē	take off your mitt
kētasākē	take your coat off
kētitāsē	take off your pants
kētaskisinē	take off your shoes
kētayowinisē	take off your clothes (undress)
kētastotinē	take off your hat

ERRATA: The macrons on page 9 were inadvertently omitted. Replace with this page.

Colors Plus Nouns

In using these forms one must be familiar with the difference in meaning of the following structures:

kaskitēwasākay ōma	"This is a black coat."
kaskitēwāw ōma miskotākay…	"This coat is black."

Color + noun combinations:

kaskitēwaskisin	a black shoe
sīpīhkopapakōwayān	a blue shirt
mihkwasākay	a red coat
askihktakwasikan	a green sock
wāposāwipakwahtēhon	a yellow belt
osāwitās	an orange pair of pants
nipāmāyātastotin	a purple hat
wāpistikwān	a white head

Cree is a highly inflectional language. This is most apparent in the way new nouns can be formed either by adding a suffix to a verb, adjective, or another noun or even by joining parts of two verbs. With the verb form, either the first person imperative or the third person indicative is used, depending on the verb class.

1. Abstract nouns	*...itowin/owin/win*
sākih + itowin love her/him	sākihitowin love
kisēwātisi + win be kind	kisēwātisiwin kindness
nēhiyawē + win speak Cree	nēhiyawēwin Cree (language)
ākayāsīmo + win speak English	ākayāsīmowin English (language)
māsīh + owin wrestle him/her	māsīhowin wrestling
2. Concrete nouns/substance	*...win*
mīci + win eat it	mīciwin food
pwātisimo + win dance (the grass dance)	pwātisimowin Grass Dance/Sioux
āhkosi + win be sick	āhkosiwin sickness/illness
tēhtapi + win sit on top of something	tēhtapiwin a chair
3. Tools and Instruments	*...kan*
kitohcikē + kan make music	kitohcikan a musical instrument

cīkahikē + kan	cīkahikan
chop	an axe
pimihā + kan	pimihākan
fly	an aeroplane
tipahikē + kan	tipahikan
measure	a measurement (eg. yard, time)
4. Artifical objects	*...i/ohkān*
pisim + ohkān	pisimohkān
moon/sun	a clock
mohcowi + ohkān	mohcohkān
be foolish	a clown
awāsis + ihkān	awāsisihkān
a child	a doll
pimiy + ihkān	pimihkān
oil/grease	pemmican
5. Buildings	*...wikamik*
atāwē + wikamik	atāwēwikamik
buy it	a store
āhkosi + wikamik	āhkosiwikamik
be sick	a hospital
mīciso + wikamik	mīcisowikamik
eat	a cafe/dining room
6. Liquids (excluding water)	*...āpoy or wāpoy*
maskihkiy + wāpoy	maskihkiwāpoy
medicine/herbs	herb tea
siwāw + āpoy	siwāpoy
It is sweet.	pop/any sweet drink
tohtōsim + āpoy	tohtōsāpoy
a breast	milk
iskotēw + āpoy	iskotēwāpoy
a fire	liquor (firewater excluding beer/wine)
7. Objects made of wood	*...āhtik/ināhtik*
mīcisow + ināhtik	mīcisowināhtik
he/she eats	a table
cīkahikan + āhtik	cīkahikanāhtik
an axe	an axe handle
takwahimin + āhtik	takwahimināhtik
a chokecherry	a chokecherry tree
masinahikan + āhtik	masinahikanāhtik
a book	a pencil

8. Fabric (including leather)	*...ēkin*
pahkon + ēkin skin it (pulling skin off an animal)	pahkēkin leather
mōswa + ēkin a moose	mōswēkin moose hide/leather
papakōwēyān + ēkin a shirt/blouse	papakōwēyānēkin cloth/fabric/cotton
sēnapān + ēkin a ribbon	sēnapānēkin satin/silk
9. Abundance in nature	*...skāw/iskāw*
sakimēs + kāw a mosquito	sakimēskāw lots of mosquitos
mītos + iskāw a tree	mītosiskāw lots of trees
mōswa + kāw a moose	mōswaskāw lots of moose
kinosēw + kāw a fish	kinosēskāw lots of fish
10. Metal	*...āpisk*
kotawān + āpisk a fire	kotawānāpisk a stove
11. Berries	*.../imin*
takwaha + imin crush it	takwahimin a chokecherry
mitēh + imin a heart	mitēhimin a strawberry
12. Lines, cords, etc.	*.../iyāpiy/ēyāpiy*
tahkopicikan + ēyāpiy a cord	tahkopicikanēyāpiy a string, cord, etc.
kitohcikan + iyāpiy a musical instrument	kitohcikaniyāpiy a violin/guitar string
maskisin + iyāpiy a shoe	maskisinēyāpiy a shoe lace
Exception:	
piminahkwān	a rope
tāpakwēwēpinikan	a lasso

The nouns above show that the meanings of Cree words can be changed by adding suffixes to verbs and nouns. This is not a new concept or idea as it also happens in English. For instance, the following English words may be changed by adding a suffix:

love + able	loveable
wash + able	washable

The meaning of these same verbs may also be altered by using a prefix "un":

un + loved	unloved
un + washed	unwashed

These new words made by the addition of prefixes or suffixes are called the inflected forms.

Pluralizing Animate Nouns

The most common animate plural suffix is "ak." Others include "yak," "k" and "wak" but the last letter is always a "k." The correct ending for each noun in the plural form depends on the ending of the singular noun, e.g.:

1. Add "k" when an animate noun ends in a short "a":

Singular	*Plural*
maskwa	maskwak
bear	bears
niska	niskak
goose	geese

2. Add "wak" when an animate noun ends in "k" or "m":

Singular	*Plural*
sikāk	sikākwak
a skunk	skunks
wacask	wacaskwak
a muskrat	muskrats
atim	atimwak
a dog	dogs

3. For all other animate nouns, add "ak":

Singular	*Plural*
maskasiy	maskasiyak
a nail	nails
asiniy	asiniyak
a stone	stones
sīsīp	sīsīpak
a duck	ducks
mīkis	mīkisak
a bead	beads
ēmihkwān	ēmihkwānak
a spoon	spoons
nāpēw	nāpēwak
a man	men
astis	astisak
a mitten	mittens

iskwēw	iskwēwak
a woman	women
ospwākan	ospwākanak
a pipe	pipes

Pluralizing Inanimate Nouns

Inanimate nouns also have a number of suffixes to indicate plurals. For inanimate plural nouns you will notice that the last letter is always an "a":

1. In general, add an "a" for the plural:

Singular	*Plural*
masinahikan	masinahikana
book	books
oyākan	oyākana
dish	dishes
tēhtapiwin	tēhtapiwina
a chair	chairs
iskwāhtēm	iskwāhtēma
a door	doors
astotin	astotina
a hat	hats
cīmān	cīmāna
a canoe	canoes
misit	misita
a foot	feet

2. Add "wa" when the noun ends in "k":

Singular	*Plural*
āhkosiwikamik	āhkosiwikamikwa
hospital	hospitals
mistik	mistikwa
a stick/log	sticks/logs

3. When the noun ends with a short vowel, the vowel is dropped and "a" is added:

Singular	*Plural*
wāwi	wāwa
an egg	eggs
askipwāwi	askipwāwa
a potato	potatoes
mihti	mihta
firewood	firewood

Diminutives

A noun that refers to a small person or object is called a diminutive. Unlike English, which uses entirely different words for objects smaller or younger than the

mature version, Cree uses suffixes to illustrate this concept. For instance in English: man – boy, cat – kitten, woman – girl. The English language also uses adjectives to show this concept as in: a box – a little box. Cree on the other hand adds a suffix to a noun to signify a smaller size. The following rules may be used to form words to refer to smaller sizes.

1. Add "isis" or more often "is" to most nouns:

Noun	*Diminutive Noun*
minōs	minōsis
a cat	a little cat/kitten
oyākan	oyākanis
a dish	a small dish
sīsīp	sīsīpisis
a duck	a little duck

2. If the noun contains "t," all "t"s are changed to "c," in addition to adding the suffix "is."

Noun	*Diminutive Noun*
mistikowat	miscikowacis
a box	a little box
mistikwān	miscikwānis
a head	a little head
astotin	ascocinis
a hat/cap	a little hat
tēhtapiwin	cēhcapiwinis
a chair	a little chair
iskwāhtēm	iskwāhcēmis
a door	a small door

3. Drop a final "w" and add "sis."

Noun	*Diminutive Noun*
nāpēw	nāpēsis
a man	a boy
iskwēw	iskwēsis
a woman	a girl
pihēw	pihēsis
a grouse (prairie chicken)	a little grouse
āmōw	āmōsis
a bee	a little bee

4. For some nouns, the diminutive ending is "osis," after changing any "t"s to "c"s.

Noun	*Diminutive Noun*
atim	acimosis
a dog	a little dog/puppy

mistatim	miscacimosis
a horse	a little horse/pony

5. For some nouns, the diminutive suffix is "os."

Noun	*Diminutive Noun*
sikāk	sikākos
a skunk	a little skunk
kinēpik	kinēpikos
a snake	a little snake

Plurals for diminutives follow the same rules as outlined previously. However, since all diminutives end in "s," simply add "ak" to any *animate* diminutive and "a" to any *inanimate* diminutive to form the diminutive plural forms.

CHAPTER 5

Word Order

In English, word order is fairly rigid. In an ordinary sentence the word order is: subject – verb – object. In Cree, word order is not as strict. For example, in 1a., below, the subject nicawāsimis precedes the verb nipāw. This is the same word order as in English: My child (subject) is sleeping (verb). But the word order verb before subject is also possible in Cree, as in example 1b. nipāw (verb) before nicawāsimis (subject).

1a. nicawāsimis nipāw.

My child is sleeping
subject verb

1b. nipāw nicawāsimis.

(He/she) is sleeping my child
verb subject

2a. niwāpamāw atim.

I see a dog.
subject verb object

2b. atim niwāpamāw.

a dog I see.
object subject verb

3a. kiwāpamāw ci sisip.

Do you see the duck?
subject verb object

3b. sisip ci kiwāpamāw.

The duck do you see?
object subject verb

All of the above Cree sentences are correct.

The word order in Cree, for the most part, can be "free," that is, "subject," "verb," "object" can be moved about without affecting the meaning of the sentence, as in the previous examples. There are certain instances where the word order is "bound." The following are a few examples where certain phrases occur in a particular order. (Those sentences which have an asterisk beside them are ungrammatical.)

1. The question indicator "ci" is usually placed in the second position.

subject - verb - object in:
a. kiwāpamāw ci sisip... Do you (sg.) see the duck?

and object - subject - verb in:
b. sisip ci kiwāpamāw... duck do you see?

The subject, verb, and object have been moved about without affecting the meaning, but the "ci" question indicator has retained its position in both interrogative sentences. If the "ci" question indicator had been moved to the first position as in:

c. *ci kiwāpamāw sisip or to the last position, as in the following:
d. *kiwāpamāw sisip ci;

we would have a string of words which are nonsensical because they are not in the proper sequence. "ci" must always be placed in the second position of an interrogative sentence of this variety. Interrogatives of this type are known as "polarity questions" and simply require a "yes" or "no" answer.

*2. The other "question" words, or **interrogative pronouns**, also occur in a particular order most of the time. These pronouns are commonly known as the "tān" words and represent the why, what, where and who in Cree. The following examples show that the "tān" words are placed at the beginning of the interrogative:*

a. tāniwā ana atim... Where is that dog?

b. tāniwē anima masinahikan... Where is that book?

*c. ana tāniwā atim... That where dog.

*d. ana atim tāniwā... That dog where.

*c and *d are both ungrammatical and thus nonsensical. These types of questions are known as content questions where one answers with more information than yes or no. The "ci" and the "tān" words are *never* used together to ask a question.

*3. The **demonstrative pronouns** (chapter 7) are yet another instance where Cree is bound. Placing a demonstrative pronoun before or after a noun can alter the meaning of the phrase.*

a. nāpēw ana... That is a man.

b. ana nāpēw... That man.

The demonstrative pronoun "ana" must be placed after the noun to get the English statement "that is a man" and before the noun to say "that man." All demonstrative pronouns are arranged in this manner depending on the intent of the speaker. There is one instance, however, where the demonstrative pronoun can

come before the noun and still have the verb "is" in the statement: This is in answer to a "ci" question where the answer is in the negative;

a. nāpēw ci ana… Is that a man?

b. namōya, namōya ana nāpēw; iskwēw ana… No, that is not a man; that is a woman.

4. The construction of verb phrases is another area where arrangement of words or parts of words must follow a rigid pattern.

a. ninēhiyawān… I speak Cree.

b. ninohtē-nēhiyawān… I want to speak Cree.

c. ninohtē-nihtā-nēhiyawān… I want to speak Cree well.

d. niki-nohtē-nihtā-nēhiyawān… I wanted to speak Cree well.

Notice the "ni" – the person indicator for "I" – is always placed at the beginning of this verb phrase; placed anywhere else the phrase would not make sense. The preverb "nohtē," and any other preverb, must always be placed before the verb root. Some preverbs must precede other preverbs to get the intended meaning as shown in c. and d. above. The tense indicator "ki" (for past tense), and any other tense indicator, are always placed immediately after the person indicator. So, what we have for all verb phrase structures is this rigid arrangement:

PERSON +	TENSE +	PREVERB +	VERB-ROOT +	SUFFIX

CHAPTER 6

Personal and Inclusive Pronouns

A pronoun referring to one individual is singular. A pronoun referring to two or more people is plural. First person pronouns refer to the speaker. In Cree this would be niya – I/me, niyanān – we/us, or kiyānaw – we/us. Second person pronouns refer to the addressee or listener (but not the speaker). The Cree versions would be kiya – you (sg.), or kiyawāw – you (pl.). Third person pronouns refer to people other than the speaker and addressees. In Cree this would be wiya – him/her or wiyawāw – them.

The first person plural requires special attention. In English, the first person plural is we (or us). In Cree, there are two: niyanān and kiyānaw. Both of these refer to the speaker plus somebody else as "we" or "us." niyanān excludes everyone you are speaking to; for example, me and him/her but not you, while kiyānaw includes everyone you are speaking to; for example, me and you. Therefore, niyanān is called the first person plural exclusive pronoun and kiyānaw, the first person plural inclusive pronoun. The sentences below show this difference.

a. nikī-atoskānān niyanān otākosihk.
   We (not you) worked yesterday.

The person spoken to is excluded from the action.

b. kikī-micisonaw āsay kiyānaw.
   We (including you) ate already.

The person spoken to is included.

The second person singular and plural are also pronouns which are unlike English. The Cree differentiates these two forms as in the examples below:

a. tānitē kiya ē-ohciyan.
   Where are you (sg.) from?
Only one person is being addressed.
b. tānispihk kiyawāw ē-kī-takohtēyēk
   When did you (pl.) arrive?

In Cree there are two kinds of "free form" personal pronouns: the personal pronouns (P) and the inclusive pronouns (I). They are used with verbs only for emphasis because Cree verbs already have built-in pronouns known as person indicators, or they may be used in answer to a question. Examples:

1a. kiwī-kiwān ci kiya... Emphasis on (kiya)
Are you going home (you)?

1b. nikī-micisonān āsay niyanān.
We ate already (us).

2a. awīna ōma otastotin.
Whose hat is this?

2b. niya anima
That is mine.

Personal Pronouns

These pronouns are listed in singular and plural.

Singular		*Plural*	
1 niya	I/me/mine.	1P niyanān (excl.)	we/us/our (but not you)
		2I kiyānaw (incl.)	we/us/our (including you)
2 kiya	you/your	2P kiyawāw	you/your (pl.)
3 wiya	he/him/his she/her/hers	3P wiyawāw	they/them/their

Inclusive Pronouns

This set of pronouns are also used with verbs but they express the idea of "too" or "also." Examples:

1. āsay nista nikī-micison.
I, me too, ate already.

2. kiwī-itohtānāwāw ci kistawāw ōtēnāhk.
Are you (pl.) going to town (you) too?

Although the English translation of both sets reveals a duplication of personal pronouns this way of speaking is not strange to Cree people. So when translating Cree sentences that have pronouns used in this way one should translate a grammatically correct English sentence. Here are the pronouns which translate to "too/also."

Singular		*Plural*	
1 nista	me too/also	1P nistanān (excl.)	us too/also
2 kista	you too/also	2I kistanaw (incl.)	us too/also
		2P kistawāw	you (pl.) too/ also
3 wista	him too/also-/her too/also	3P wistawāw	them too/also

CHAPTER 7

Interrogative and Demonstrative Pronouns

In English the word "pronoun" is a grammatical term referring to any class of relationship or single words which assume the function of nouns. I, you, her, him, they, it, ours, who, which, myself, anybody, others, are all pronouns.

The Cree language also has pronouns. Where pronouns in English are all lumped together – such as which, I, you – under one term as pronouns, Cree distinguishes between these four words. "I, you" are termed personal pronouns and "who, which" are called interrogative pronouns. In effect, Cree has four types of pronouns: personal, inclusive, interrogative and demonstrative. This chapter is on the demonstrative and interrogative pronouns.

Interrogative Pronouns

There are two main kinds of question or interrogative indicators. One kind is the word "ci" which is explained in Chapter 11. The other kind is the interrogative pronoun. These interrogative pronouns usually begin a sentence. Here is a list of some interrogative pronouns:

awīna	who (singular)	kīkwāy	what (singular)
awīniki	who (plural)	kīkwāya	what (plural)

Examples:

1. awīna ana kā-wāpamat.
   Who do you see?
2. awīniki aniki kāki-mētawēcik cīki wāskahikanihk.
   Who were those that were playing near the house?
3. kīkwāy ē-natawēyihtaman.
   What do you want?
4. kīkwāya anihi.
   What are those?

Other interrogative pronouns are called the tān words because they all begin with tān. These pronouns also occur at the beginning of a sentence and are usually, but not

always, followed by a verb in the subjunctive mood. There are two sets of tān words: those that are not influenced by the classification of nouns, and those that are. The set below is not influenced by gender. They are equivalent to the why, where, when of English.

tānisi	How?
tānispīhk	When?
tānēhki	Why?
tānikohk	How much? (quantity)
tānitahto	How many? (numbers)
tānitahtwāw	How many times?
tānitē	Where?
tānitowahk	What kind?

1. tānisi anima kāki-isi-itōtaman... How did you do that?
2. tānēhki otākosihk wīpac kāki-kiwēyan... Why did you go home early yesterday?
3. tānispīhk kē-kiwēyan anohc... When will you go home today?
4. tānitahto aniki iskwēsisak kā-mētawēcik wayawītimihk... Literal:
   How many little girls are there that are playing outside?
   How many little girls are playing outside?
5. tānikohk mīnisa kāki-mawisocik... How much berries did you pick?
6. tānitahtwāw ōma kā-ki-kiyokawacik... How many times did you visit them?
7. tānitē anima kā-wī-itohtēyan... Where is it that you are intending to go?
8. tānitowahk ana oyākana kāh-atāwēt... What kind of dishes did she buy?

Here are other interrogative pronouns that refer specifically to animate or inanimate nouns. Each form agrees in classification and number with the noun it modifies. The following is a summary indicating which interrogative is to be used for animate or inanimate nouns.

Singular	*Animate*	*Inanimate*	*English*
	tāniwā	tāniwē	Where is he/she/it?
	tāna	tānima	Which one?
	awīna		Who?
		kīkwāy	What?
Plural	tāniwēhkāk	tāniwēhā	Where are they?
	tāniki	tānihi	Which one?
	awīniki		Who?
		kīkwāya	What?

Examples:

tāniwā	Where is he/she or it? (animate singular)
tāniwēhkāk	Where are they? (animate plural)
tāniwā kitōtēm anohc.	Where is your friend today?

tāniwēhkāk kitastisak.	Where are your mitts?
tāniwā Bobby mēkwāc.	Where is Bobby right now?
tāniwē	Where is it? (inanimate singular)
tāniwēhā	Where are they? (inanimate plural)
tāniwē minihkwācikan.	Where is the cup?
tāniwēhā maskisina.	Where are the shoes?
tāniwē anima masinahikan kāki-atāwēyan.	Where is the book that you bought?
tāna	Which one? (animate singular)
tāniki	Which ones? (animate plural)
tāna ana askihk kā-nohtē-āpacihat.	Which pail do you want to use?
tānima	Which one? (inanimate singular)
tānihi	Which ones? (inanimate plural)
tānima masinahikan kā-natawēyihtaman	Which book do you want?
tānihi ē-nohtē-atāwēyan.	Which ones do you want to buy?

Demonstrative Pronouns

Demonstrative pronouns, as the name indicates, demonstrate the location of an object. These particular forms of pronouns are the "pointing words." They, too, must agree in number and classification with the nouns they modify. The distance between the speaker and object also determines which pronoun to use. The chart below explains which pronouns to use for *animate nouns* and which to use for *inanimate nouns*:

Singular	*English*	*Animate*	*Inanimate*
	this	awa	ōma
	that	ana	anima
	that	nāha	nēma
Plural	these	ōki	ōhi
	those	aniki	anihi
	those	nēki	nēhi

Caution should be used in the word order of these demonstrative pronouns. "awa atim" is different from "atim awa." "atim awa" means – "This is a dog." and "awa atim" – means "This dog." When a demonstrative pronoun is placed before the noun there is no verb in translation: "ana atim" – That dog (there); "nāha atim" – that dog (over there). When a noun precedes a demonstrative pronoun then we must include the verb "to be" in the translation: "atim ana" – That is a dog (there); "atim ana nāha" – That is a dog over there. The verb "to be" is built into this sort of expression. This also applies to the plurals.

Another word of caution is needed: we can combine demonstrative pronouns. For example let's take the above "atim ana nāha" which we translated as "That is a dog over there." "atim ana" translates as "That is a dog" but with the additional

demonstrative pronoun "nāha" there is an even more specific location meaning "over there." nāha indicates exactly "over there."

1. Animate singular:

awa - This one (here).
ana - That one (there).
ana nāha - That one (over there).

Animate plural:

ōki - These ones (here).
aniki - Those ones (there).
aniki nēki - Those ones (over there).

a) ē-nipāt awa atim.
This dog (here) is sleeping.
b) ē-micisot ana minōs.
That cat (there) is eating.
c) ē-masinahikēt ana nāha iskwēw.
That woman (over there) is writing.
d) nipāwak ōki awāsisak.
These (ones here) children are sleeping.
e) ē-ayamihcikēcik aniki nēki nāpēwak.
Those men (over there) are reading.
f) ē-nipācik aniki nēki atimwak wīstawāw.
Those dogs (over there) are sleeping also.

2. Inanimate singular:

ōma - That one (here).
anima - That one (there).
nēma - That one (over there).

Inanimate plural:

ōhi - These ones (here).
anihi - Those ones (there).
nēhi - Those ones (over there).

a) ninatawēyihtēn ōma masinahikan.
I want this book (here).
b) Joan ki-ayamihtāw anima masinahikan.
Joan read that book (there).
c) niwāpahtēn nēma wāskahikan.
I see that house (over there).
d) kiwēhtatā ōhi masinahikana.
Take these books (here) home.
e) kiwāpahtēn ci anihi tēhtapiwina.
Do you see those chairs (there)?
f) niki-wāpahtēn nēhi tēhtapiwina.
I saw those chairs (over there).

CHAPTER 8

Locatives and Prepositions

In addition to the pointing words in Chapter 7, the suffixes "ihk," "ohk," "āhk," and "hk" may be attached to nouns to also show location. Each of these suffixes translates to "on the," "in the," "at the," or "to the" depending on the context of the conversation. There appears to be a pattern which indicates the following rules:

1. Add "ohk" to the end of noun if that noun ends in "k."

atāwēwikamik	a store
atāwēwikamikohk	in/at the store
ahkosīwikamik	a hospital
ahkosīwikamikohk	in/at the hospital
mētawēwikamik	a gym
mētawēwikamikohk	in/at the gym
sikāk	a skunk
sikākohk	on the skunk

2. Add "āhk" when the noun ends in "aw," or "ay." But drop the "aw" or "w" first.

ōtēnaw	city
ōtēnāhk	in/at the city
ispatinaw	hill
ispatināhk	at/on the hill
mēskanaw	a road
mēskanāhk	on the road

3. Add "ihk" to the end of all other nouns.

sākahikan	a lake
sākahikanihk	on the/in the/at the lake
ōcēnās	town
ōcēnāsihk	in/at the town

4. Add "ihk" to those ending in "iy" but first delete the "iy."

asiniy	a stone
asinīhk	on the stone

5. Nouns ending in "oy" drop "oy" then add "ōhk."

mīcimāpoy	soup
mīcimāpōhk	in the soup
sīwāpoy	juice/pop
sīwāpōhk	in the juice/pop

6. Nouns ending in "ēw" and "ōw," drop the "w" then add nāhk.

iskwēw	a woman
iskwēnāhk	amongst the women
nāpēw	a man
nāpēnāhk	amongst the men
āmōw	a bee
āmōnāhk	amongst the bees

The following examples show that each locative ending can mean "in the," "at the," or "on the," depending on the context of the conversation and the situation. These locatives very often add to the meaning of verbs as is evident with the verb "itohtē" which, literally, means only "go." The locative suffix on the noun gives direction to the action.

1. nikī-itohtānān sākahikan*ihk* otākosīhk.
   We went to the lake yesterday.
2. kikī-pakāsimonāwāw cī sākahikan*ihk*.
   Did you swim in the lake?
3. nikī-wāpamānān Bobby sākahikan*ihk*.
   We (excl.) saw Bobby at the lake.
4. ē-kī-ayapiyēk cī mīcisowikamik*ohk*.
   Were you (pl.) sitting in the cafe?
5. kiwī-itohtān cī mīcisowikamik*ohk*.
   Are you going to the cafe/restaurant?
6. nikāwiy atoskēw mīcisowikamik*ohk*.
   My mother works at the cafe/restaurant.

Prepositions

Some prepositions have endings identical to the locative suffix "ihk." Prepositions also show location; but in these words the "ihk" is part of the word and therefore is never omitted.

nohcimihk	inland (literally) (at the far end or extreme) eg. sit at the end.
asicāyihk	beside/against
ispimihk	up/upstairs
nihcāyihk	down (as in downstairs)
mohcihk	down (as on the floor/ground)
pihcāyihk	inside
wayawītimihk	outside/outdoors
atāmihk	beneath/under

atāmipihk	underwater (literally)
sīpā/sipāyihk	under
capasis	lower down
tahkohc	on the top of
sisonē	along
wāhyawēs	far away
wahyaw	far away
cīki	near
tāwāyihk	in the middle
tastawāyihk	in between

Prepositions and locatives are often used together in a sentence. They both show location and, although the tendency is to leave the locative ending off the noun, the locative ending must be included, eg.:

*a. cīki sākahikan
b. cīki sākahikanihk
(*a. above is not possible.)

Directions are also part of this "locative" idea and like some of the prepositions they have "ohk, ihk, āhk" endings which are part of the word:

kīwētinohk	north	namahcihk	to the left
sākāstēnohk	east	kicīniskēhk	to the right
sāwanohk	south		
pahkisimotāhk	west		

The following particles not only indicate location but also change the direction of the activity:

isko	as far as/up to
isi	toward/manner in which something is done
ohci	from, out of
pē	come – toward the speaker

1. kī-takohtēwak ōtēnāhk anohc.	They arrived in town today.
2. kī-takohtēwak anohc ōtēnāhk ohci.	They arrived from town today.
3. nēwo pisim isko ēkotē wī-kisātam.	He/she is going to stay over there for up to four months.
4. kī-pē-kisātam ōta aciyaw.	He/she came to stay here for a while.

The prepositions ōta, anita, nētē are used specifically to show location and distance. Consider the following:

1. api ōta	Sit here.
2. ōta mēkwāc ayāwak.	They are here at the present time.
3. awāsisak māna mētawēwak anita.	Children usually play there.
4. kī-atoskēw ana anita.	He/she worked there.
5. apiwak nētē.	They are sitting over there.
6. mētawēwak cī awāsisak nētē.	Are the children playing over there?

ēkota and ēkotē are used in much the same way as the above but in a different context and scenario. They are often used with locatives and nouns with locative endings. For instance:

1. John: tānitē ōma kē-astāyān. Where will I put this?
   Bill: ēkota mohcihk There on the floor.
   "There" meaning the location where John is standing.

2. John: tānitē ē-kī-itohtēyan. Where did you go?
   Bill: ōtēnāhk To town.
   John: kikī-wāpamāw cī Joe ēkotē? Did you see Joe there?
   "There" refers to the location, town, in this instance, where Bill had been.

CHAPTER 9

Animate Intransitive Verbs and Tenses

Each verb can be in the *imperative mode*: api – sit; in the *subjunctive form*: ē-apiyān – I am sitting; or in the *indicative mode*: nitapin – I sit. Verbs in any language can be put in the past tense (ē-kī-apiyān – I was sitting and nikī-apin – I sat), in future definite (nika-apin – I will sit) and in the future intentive (ē-wī-apiyān – I intend to be sitting) and (niwī-apin – I intend to sit). Most verbs also follow a basic conjugation pattern as in the following:

French		***English***		***Cree***	
être (to be)		to be		ayā (to be)	
1	je suis	1	I am	1	nitayān
2	tu es	2	You are	2	kitayān
3	il est	3	He is	3	ayāw
1P	nous sommes	1P	We are	1P	nitayānān
				21	kitayānaw
2P	vous êtes	2P	You are	2P	kitayānāwāw
3P	ils sont	3P	They are	3P	ayāwak

Notice that the first three person indicators 1, 2, and 3 in both the French and English of the verb "to be" have no noticeable connection: "suis, es and est" are all the same verb as are "am, are, and is," but only a fluent speaker of the languages would know that these are forms of the verb "to be." In Cree the verb root "ayā" is evident and one can tell that the 1, 2, and 3 forms must be related. As a matter of fact it is visible throughout the conjugation.

Note: The Cree verb "to be" is never used as an auxiliary verb.

As in other languages, Cree has the two basic kinds of verbs: the *transitive* and the *intransitive*. The transitive verb needs an object and the intransitive verb does not.

In English the verb "eat" can be both transitive as in a) I eat fish, and intransitive as in b) I eat. Notice that the form of the verb does not change in either sentence.

Here are the structures of a) and b) with the parts of the sentences labeled: S = subject; V = verb; O = object; and Ø = no object:

a) I	eat	fish.		b) I	eat.	
S	V	O		S	V	Ø

The subject is the doer; the verb is the action; and the object is the one being affected by the action. In (a) the structure is S + V + O and in (b) S + V + Ø. The English verb form is the same for both. This is not the case in Cree.

In Cree there are three forms for the verb "eat": one for the intransitive (miciso) and two for the transitive (mīci and mōw). The intransitive verb root "miciso" defines only the act of eating, therefore it is an intransitive verb which needs no object. The transitive verb roots "mīci" and "mōw," however, do need objects. To use these two correctly one needs to know the classification of the object being eaten. For example: "I eat fish" and "I eat meat" in English shows no difference in the verb; in Cree on the other hand, one needs to know the classification of "fish" and "meat" to be able to utter, or compose a proper sentence:

I eat meat.	I eat fish.
*nimīcison wiyās.	*nimīcison kinosēw.
*nimōwāw wiyās.	*nimīcin kinosēw.
nimīcin wiyās.	nimōwāw kinosēw.

The structures with the (*) asterisk are all impossible combinations. The three forms of "eat" in Cree fall into three categories: (a) miciso – eat – is the *animate intransitive* (AI) verb; (b) mīci – eat – is the *transitive inanimate* (TI) verb; and (c) mōw – eat – is the *transitive animate* (TA) verb. AI verbs have no object but their subject is Animate in classification. TI verbs take an object which is Inanimate and the TA verbs take an object which is Animate. Both subjects of TI and TA verbs are Animate.

Consider the *animate intransitive* (AI) and the *inanimate intransitive* (II) verbs. Since both are intransitive verbs there is no object. The AI verbs have a subject that is animate and the II verbs have a subject which is inanimate. These subjects usually come in the guise of pronouns such as I, me, you (singular and plural), he, she, it, we (inclusive and exclusive), they. The AI verbs follow the complete conjugation pattern shown on the previous page; the II verbs operate only in the third person.

The concept of conjugation plays an important part in any language. In Cree there are nine forms which fit into the pattern. The pattern follows the table set out by the personal pronouns below:

1	niya	I, me	1P	niyanān	we (exclusive)
2	kiya	you (sg.)	21	kiyānaw	we (inclusive)
3	wiya	he, she, it	2P	kiyawāw	you (pl.)
3'		his friend	3P	wiyawāw	they
			3'P		their friend

The numbers (1, 2, 3, 3', 1P, 2P, 3P and 3'P) are important to know because every verb (AI, TI and TA) follows the same numbering system. We need to know what those numbers mean:

1	indicates	the first person singular (I, me)
2	indicates	the second person singular (you)
3	indicates	the third person singular (he, she, it)
3'	indicates	the obviative singular (his friend)
1P	indicates	the first person plural (exclusive we)
21	indicates	the first person plural (inclusive we)
2P	indicates	the second person plural (you – pl)
3P	indicates	the third person plural (they)
3'P	indicates	the obviative plural (their friend)

1. niwī-ati-kīwānān ēkwa sēmāk niyanān.	We are going home right away.
2. nika-ati-kīwānān ēkwa sēmāk.	We will be on our way home
kika-ati-kīwānaw ēkwa sēmāk.	right away.

The speaker in 1. is informing someone that he and another party are going home. In effect he is saying "We (not you) are going home." The speaker is excluding the person to whom he is speaking. This is why the first person plural "we" is labeled as exclusive.

In 2. however, the speaker is informing another person or persons that "We (including you), will be on our way home right away." Therefore the first person plural "we" is known as inclusive.

The English language does not have special endings or markings to show the differences between these two situations. Cree, however, has verb endings which differentiate – 1P – we, exclusive from – 21 – we, inclusive.

Another note is required to explain the 3' and 3'P forms of the conjugation pattern. 3' is the third person obviative singular and 3'P its plural counterpart. Just who is doing the action here is often confusing. The 3 and 3P forms are also third person indicators. 3 is the third person singular (he, she, it) and 3P is its plural counterpart (they). The obviative forms become clear when we keep in mind that the doer of 3' is a relative, friend, dog or any other possession of 3 and the doer of 3'P are relatives, friends, dogs or any other possessions of 3P. In translation of the 3' conjugation part therefore we say "His (3) friend is doing the action" and the 3'P translates to "their (3P) friends are doing the action." For example:

1. ohtāwiya ki-itohtēyiwa ōtēnāhk otākosihk.	His/her father went to town yesterday.
2. Betty ohtāwiya wī-itohtēyiwa ōtēnāhk.	Betty's father intends to go to town.
3. John otōtēma wī-pē-kiyokēyiwa mwēstas.	John's friend is coming to visit later.
4. otōtēmiwāwa ki-pē-kiyokēyiwa anohc.	Their friends came to visit today.

Animate Intransitive Verbs (AIV)

The conjugation pattern of the AI verbs is consistent for all verbs of this kind. Beginning with the imperative mode, which conveys orders to one individual (the 2,

or second person singular); to two or more people (the 2P, or second person plural); and to an individual or individuals along with the speaker (the 21, or the inclusive form.) The pattern is arranged in this way:

Imperative Mode

2	_____
2P	_____k
21	_____tān

Consider the AI verb "to eat" and put it in the lined slots of the above chart:

2	mīciso	Eat – said to one person
2P	mīcisok	Eat – said to more than one person
21	mīcisotān	Let's eat – said to one or more and includes the speaker

Verb roots come from 2, or second person singular form of the imperative mode. These verb roots are inserted in the following underlined areas in these charts:

	Indicative Mode		*Conjunct/Subjunctive Mode – or the ē form*	
1	ni _____ n	1	ē- _____ yān
2	ki _____ n	2	ē- _____ yan
3	_____ w	3	ē- _____ t
3'	_____ yiwa	3'	ē- _____ yit
1P	ni _____ nān	1P	ē- _____ yāhk
21	ki _____ naw	21	ē- _____ yahk
2P	ki _____ nāwāw	2P	ē- _____ yēk
3P	_____ wak	3P	ē- _____ cik
3'(P)	_____ yiwa	3'(P)	ē- _____ yit

Any verb root which does not begin with a vowel or end with an "ē" can be inserted into the above charts without any alterations to the verb root. Some verbs are: pwātisimo – dance pow-wow; pimipahtā – run; pāhpi – laugh; māci – hunt; māto – cry; pasikō – get up; waniskā – get up (out of bed); nipā – sleep and mīciso – eat.

Verb roots which begin with a vowel need a connective "t" between the person indicator and the verb root for the following persons: 1, 2, 1P, 21, and 2P; or put in another way, for only the first and second person indicators and never the third person indicators. However, this "t-connection" rule applies only in the present tense of the indicative mode. Some verbs that follow this rule are: api – sit; ākayāsimo – speak English. The verb api – sit is conjugated in the present tense in this way. The asterisks indicate the use of the "t" connector.

	api	sit
*1	nitapin	I sit
*2	kitapin	You (singular) sit
3	Ø apiw	He/she/it sits
3'	Ø apiyiwa	His/her _____sits
*1P	nitapinān	We sit (exclusive)

*21	kitapinaw	We sit (inclusive)
*2P	kitapināwāw	You (plural) sit
3P	Ø apiwak	They sit
3'P	Ø apiyiwa	Their _____sits.

Note: The use of a connective also applies to other classes of verbs which will be introduced later.

Verb roots that end in "ē" also require special attention. The "ē to ā" rule is used for those. This change occurs in the following persons: 1, 2, 1P, 21 and 2P of the indicative mode only, but in all tenses of that mode. Some verbs that require this rule are: nēhiyawē – speak Cree; pimohtē – walk; kiwē – go home; masinahikē – write; and mētawē – play.

Study the following verb root which ends in an "ē" and note the asterisk where the ē to ā rule is applied:

	nēhiyawē	speak Cree
*1	ninēhiyawān	I speak Cree
*2	kinēhiyawān	You (singular) speak Cree
3	nēhiyawēw	He/she speaks Cree
3'	nēhiyawēyiwa	His/her _____ speaks Cree
*1P	ninēhiyawānān	We (exclusive) speak Cree
*21	kinēhiyawānaw	We (inclusive) speak Cree
*2P	kinēhiyawānāwāw	You (plural) speak Cree
3P	nēhiyawēwak	They speak Cree
3'P	nēhiyawēyiwa	Their _____ (pl) speaks Cree.

The verb root was taken from the 2 of the immediate imperative mode. Immediate imperative of AI verb "speak Cree" is:

2	nēhiyawē	Speak Cree ("you" singular is understood)
2P	nēhiyawēk	Speak Cree ("you" plural is understood)
21	nēhiyawētān	Let's speak Cree.

Some other AI verb roots which end in "ē":

pimohtē	walk
mētawē	play
kiwē	go home
sipwēhtē	leave
postastotinē	put on your hat

Other verb roots, which end in ē and begin with a vowel, require both the "t" and "ē to ā" rules in the indicative mode, present tense. Some of these verb roots are: atoskē – work; itohtē – go; and ayamihcikē – read.

As an example here is the verb "atoskē – work" in all three modes:

Immediate Imperative Mode		
2	atoskē	work (you singular)
2P	atoskēk	work (you plural)
21	atoskētān	Let's (all) work.
Indicative Mode		present tense
1	nitatoskān	I work
2	kitatoskān	You work
3	atoskēw	He/she/it works
3'	atoskēyiwa	His _____ works
1P	nitatoskānān	We (exclusive) work
21	kitatoskānaw	We (inclusive) work
2P	kitatoskānāwāw	You (plural) work
3P	atoskēwak	They work
3'P	atoskēyiwa	Their _____ works.
Subjunctive		present tense
1	ē-atoskēyān	I am working
2	ē-atoskēyan	You are working
3	ē-atoskēt	He is working
3'	ē-atoskēyit	His _____ is working
1P	ē-atoskēyāhk	We (exclusive) are working
21	ē-atoskēyahk	We (inclusive) are working
2P	ē-atoskēyēk	You (plural) are working
3P	ē-atoskēcik	They are working
3'P	ē-atoskēyit	Their _____ is working.

Tense – refers to the time an action takes place

Past tense refers to an event or action which has been completed or which occurred before the time of speaking. To express simple past tense the suffix "ki-" is inserted between the person indicator and the rest of the verb. This is the only change in the form of the verb. The person indicators, the verb root and its endings remain the way they are written in the present tense. Note the placement of the tense marker in the following chart for AI verbs for past tense, indicative mode. Other verb classes in the indicative mode, past tense, will follow this model.

1	ni*kī*-_____n	1P	ni*kī*-_____nān
		21	ki*kī*-_____naw
2	ki*kī*-_____n	2P	ki*kī*-_____nāwāw
3	*kī*-_____w	3P	*kī*-_____wak
3'	kī-_____yiwa	3'P	kī-_____yiwa

Here is the AI verb atoskē, "work," conjugated in the past tense:

1	nikī-atoskān	1P	nikī-atoskānān (exclusive)
		21	kikī-atoskānaw (inclusive)
2	kikī-atoskān	2P	kikī-atoskānāwāw
3	kī-atoskēw	3P	kī-atoskēwak
3'	kī-atoskēyiwa	3'P	kī-atoskēyiwa

The following sentences are examples of AI verbs in the past tense:

āsay niya nikī-mīcison.	I ate already.
kiki-atoskān kiya otākosihk.	You worked yesterday.

Similarly the definite future tense is indicated by the insertion of the future tense indicators. "ka" is used for the first and second person singular and plural. "ta" is used for the third person singular and plural plus the obviative. The future tense refers to situations or events which are going to or will occur after the time of speaking.

Future Definite:

1	nika-_____n	1P	nika-_____nān
		21	kika-_____naw
2	kika-_____n	2P	kika-_____nāwāw
3	ta-_____w	3P	ta-_____wak
3'	ta-_____yiwa	3'P	ta-_____yiwa

Examples:

wīpac nika-kīwān.	I will go home soon.
kika-nēhiyawān.	You will speak Cree.
ta-micisowak āpihtā-kīsikāyiki.	They will eat at noon.

The future intentional tense differs from the above in that it shows an intention of doing an action in the future. This can be translated as "I intend to..." or "I am going to...".

1	niwī-_____n	1P	niwī-_____nānān
		21	kiwī-_____naw
2	kiwī-_____n	2P	kiwī-_____nāwāw
3	wī-_____w	3P	wī-_____wak
3'	wī-_____yiwa	3'P	wī-_____yiwa

Examples:

niwī-kīwān ēkwa.	I am going home now.
kiwī-māci-atoskān cī.	Are you going to start working?
anohc awa wī-sipwēhtēw.	He/she is leaving today.
	He/she intends to leave today.

Place tense indicators after the person indicators and before the verb roots or before the preverbs if there are preverbs. Preverbs come before the verb root and after the tense indicators, or if there are no tense indicators after the person indicators. We have then this basic verb structure:

PERSON INDICATOR +	TENSE +	PREVERB +	VERB ROOT +	ENDING

One last note about the translation of modes, although on a very simple level. Keep in mind that verbs in the imperative mode are orders, in the indicative mode are statements, in the subjunctive/conjunct form they are most often subordinate clauses.

Modals

The appearance of the definite future tense indicators "ka-" and "ta-" and the past tense indicator "ki-" in the same verbal clause is also possible on two occasions: in counter-factual conditionals; and in simple requests. Only the simple requests are presented here. Examples:

A. Can/may I sit here?
i) nika-apin cī ōta.
ii) niwī-apin cī ōta.
iii) nikī-apin cī ōta.
iv) nika-kī-apin cī ōta.

Of the four examples above, only iv) corresponds with A. i) is "Will I sit here?"; ii) is "Do I intend to sit here?"; and iii) is "Did I sit here?" – all of which seem a bit silly in the asking. Here is another example:

B. Can/might you write your name here?
i) kika-masinahēn cī ōta kiwīhowin.
ii) kiwī-masinahēn cī ōta kiwīhowin.
iii) kikī-masinahēn cī ōta kiwīhowin.
iv) kika-kī-masinahēn cī ōta kiwīhowin.

Again only iv) corresponds to the English. i) is asking "Will you write you name here?"; ii) is asking "Do you intend to write your name here?"; and iii) is asking "Did you write your name here?" All are legitimate questions referring to one's signing his/her name but not legitimate in the context of B. Here is another example:

C. Can/might he use your book?
i) ta-āpacihtāw cī kimasinahikan.
ii) wī-āpacihtāw cī kimasinahikan.
iii) kī-āpacihtāw cī kimasinahikan.
iv) ta-kī-āpacihtāw cī kimasinahikan.

Once again, only iv) is acceptable for C. i) asks "Will he..."; ii) asks "Does he intend to..."; and iii) asks "Did he...". Only iv) asks "Can/might he...".

All verb forms and all verb classes must use the combined "ka-ki when making simple requests. The conjugation patterns do not change but "ka-kī" or "ta-kī" must be inserted after the person indicator (if there is one) for the indicative mode; and for the subjunctive form the "ē" is dropped and "ta-ki" is placed before all verb forms. In short, "ka-kī" and "ta-kī" is the Cree counterpart to the English modals "can," "may," "could," "would," "might" and "should."

CHAPTER 10

Preverbs

In Cree, as in other languages, verbs have definite patterns that remain constant yet their meanings can be changed through inflections. For instance the past tense is expressed simply by the insertion of the preverb "ki-" and the future tense by inserting preverbs "ka-" and "ta-" to the present tense. The following words are similarly used to change meanings of verbs. Most preverbs cannot be used by themselves but are inserted between the person indicator and the rest of the verb. Two or more can be used at one time. When this occurs certain of these preverbs take first position over any others used with them. Those are the tense preverbs/ indicators, kakwē, nohtē, and ati. pē also occurs in the first position over any other preverb except when it is used in combination with kakwē, ati or nohtē, then it takes second position. māci, kihci, pēyako may also be used with nouns. When they are used with nouns they are called prenouns.

Here is a list of some preverbs:

māci	begin/start
nihtā	to have the ability to do well
pēyako	only, alone
pōni	to stop
ati	beginning to
nitawi	go and ___
pē/pēci	an action coming towards the speaker
nohtē	to want to
kakwē	to try to
sāpo	through
yōsk	soft
miyo	well/good/nice
māyi	bad/evil
sōhki	hard as in "work hard"
pisci	doing something by mistake
kihci	large, great, huge

Examples:

1. nimāci-nisitohtēn nēhiyawēwin.	I am beginning to understand Cree.
2. nikakwē-nēhiyawān.	I try to speak Cree.
3. nikakwē-miyo-nēhiyawān.	I try to speak Cree well.
4. nika-kakwē-miyo-nēhiyawān.	I will try to speak Cree well.
5. kinohtē-mīcison cī.	Do you want to eat?
6. nimiyo-atoskān.	I work well.
7. ninihtā-atoskān.	I can work well.
8. kihci-oyākan.	A large dish.

The preverb "pē" is unique because it is used to change the direction of an action. For instance:

1. mīcisok	Eat!
2. nitawi-mīcisok.	Go and eat!
3. pē-mīcisok.	Come and eat!
4. kī-nitawi-kiyokēwak cī.	Did they go and visit?
5. kī-pē-kiyokēwak cī.	Did they come and visit?

CHAPTER 11

Negations and the Question Indicator "cī"

Thus far, only verbs in the affirmative form have been examined. In Chapter Five the question indicator "cī" was touched upon briefly. "cī" in itself has no equivalent in English translation; it simply operates to mark a question that requires a "yes" or "no" answer. This chapter deals with "yes" and "no" answers as well as forms of negations.

Negating Imperatives

The imperative mode in Chapter Nine was explained as the form the verb takes when giving orders. There is another form of giving orders that must be examined: this form is the *negative imperative* mode, and is the form used for telling someone NOT to do something. The structure of the *negative imperative* mode remains the same as the imperative mode, but the negation marker "ēkāwiya" is placed in front of the regular imperative mode. For example:

The AIV "pasikō – get up"

Imperative Mode		Negative Imperative Mode	
2 pasikō	Get up.	2 ēkāwiya pasikō	Don't get up.
2P pasikōk	Get up.	2P ēkāwiya pasikō	Don't get up.
21 pasikōtān	Let's get up.	21 ēkāwiya pasikōtān	Let's not get up.

Any verb in the imperative can be negated in this way. Variants of "ēkāwiya" are "kāya" and "kāwiya."

Negating the Indicative Mode

Negating statements in the indicative mode follow the same format as that of negating the imperative mode except that rather than using "ēkāwiya" – which is strictly for the negative imperative mode – one would use "namōya" before the verb form:

1a. ninohtē-mīcison.	I want to eat.
1b. namōya ninohtē-mīcison.	I don't want to eat.

2a. ninihtā-nēhiyawān. I speak Cree well.
2b. namōya ninihtā-nēhiyawān. I don't speak Cree well.

Negating Future Conditionals

To negate future conditional forms of verbs, "ēkā" is placed before the verb:

1. ēkā takohtēci wīpac kika-ati-sipwēhtānaw. If he/she does not arrive soon, we will leave.
2. ēkā kimiwahki wāpahki kika-nitawi-pakāsimonaw. If it doesn't rain tomorrow we will go and swim.

In summary then:

a) ēkāwiya, kāya, kāwiya negate the imperative form of verbs
b) namōya, mōya negate the indicative and subjunctive forms of verbs
c) ēkā negates the future conditional forms of verbs.

The Question Indicator "cī"

As was explained, the question indicator "cī" requires a "yes" or "no" answer. Recall that the "cī" is always placed in the second position in a sentence.

To answer a "cī" question in the affirmative one would use "āha" – which is "yes" – plus the rest of the interrogative statement, but the "ci" is dropped and the person indicator changed to suit the number of the speaker or speakers. For example:

1. kinihtā-nēhiyawān cī. — āha, ninihtā-nēhiyawān.
   Do you (sg) speak Cree well? — Yes, I speak Cree well.

2. kinihtā-nēhiyawānāwāw cī. — āha, ninihtā-nēhiyawānān.
   Do you (pl) speak Cree well? — Yes, we (excl) speak Cree well.

3. nihtā-nēhiyawēw cī. — āha, nihtā-nēhiyawēw.
   Does he/she speak Cree well? — Yes, he/she speaks Cree well.

4. nihtā-nēhiyawēwak cī. — āha, nihtā-nēhiyawēwak.
   Do they speak Cree well? — Yes, they speak Cree well.

Notice that the question in 1. is in the second person singular (2) form and that the answer is in the first person singular (1) form; the question in 2. is in the 2P form and the answer in the 1P form; the question in 3. is in the 3 form and the answer in the 3 form; and the question in 4. is in the 3P form and the answer in the 3P form. To simplify this let Q = question and A = answer:

if Q is in 2....A is in 1; if Q is in 2P ....A is in 1P; if Q is in 3, 3', 21, 3P or 3'P ... A corresponds with these person indicators.

In other words, change the person indicators in the answer only if the question is in the 2 or 2P forms; all other forms keep the same person indicator in the answer as it is in the question.

To answer in the negative follow the same procedures as the above except that one must put "namōya" once for "no" and "namōya" again to negate the verb:

kinohtē-kīwān cī.	namōya, namōya ninohtē-kīwān.
Do you want to go home?	No, I don't want to go home.

All negative answers to "cī" questions use "namōya, namōya": one for "no" and the other for negating the verb. This long way of answering in the negative is cumbersome. There is another word that is more often used:

Bill: kiki-wāpamāw cī nitōtēm.	Did you see my friend?
Jim: mwāc	No. (I have not.)
Bill: kinohtē-kīwān cī.	Do you want to go home?
Jim: mwāc	No.

CHAPTER 12

Inanimate Intransitive Verbs

Inanimate intransitive verbs are not conjugated but can be expressed in the past, present and future tenses. Natural happenings like weather, for instance, are examples of this verb class. The following list is in the present tense indicative mode. As the translation shows, the one Cree word makes a complete statement regarding the weather:

wāsēskwan	It is sunny/clear.
yōtin	It is windy.
misiyōtin	It is very windy (strong wind).
sōhkiyōwēw	It is very windy (strong wind).
kimiwan	It is raining.
sīkipēstāw	It is pouring (rain).
yīkwaskwan	It is cloudy.
mispon	It is snowing
yīkōwan	It is foggy.
kimiwasin	It is drizzling.
kaskaniwipēscāsin	It is drizzling/misty.
kaskaniwipēstāw	It is drizzling.
pīwan	It is drifting.
āhkwatin	It is freezing.
kīsikāw	It is daytime.
nīpāyāstēw	It is moonlight.
kisāstēw	It is hot (referring to summer weather).
kisitēw	It is hot (refers to temperature).
kisināw	It is cold (refers to cold weather).
tahkāyāw	It is cold (refers to temperature).
saskan	Chinook/It is melting.
tihkitēw	It is melting (literally).
tipiskāw	It is dark/night.
kīsapwēyāw	It is hot.
pahkipēstāw	There is a shower (large drops of rain).
wīpācikīsikāw	It is not a nice day.

The past tense for these verbs is indicated by the addition of the preverb "ki" which is placed before the verb. For example:

ki-yōtin	It was windy.
ki-mispon	It snowed.
ki-miyo-kīsikāw	It was a fine day.

The possible conditions may be written with the future tense indicator/preverb "kita" (will) – but the word "māskōc" (perhaps) should be used. The use of "māskōc" indicates a possibility. The "ki" is quite often dropped and only "ta" is used. However, the intentional tense indicator "wi" – "It's going to" (literally, "it intends to") – is more often used because one never knows for sure what the weather will be like. For example:

1. Use of future tense indicator:
a) māskōc ta-kimiwan. Perhaps it will rain.
b) māskōc ta-mispon. Perhaps it will snow.

2. Use of intentional indicator:
a) wi-kimiwan. It's going to rain.
b) wi-āhkwatin anohc. It's going to freeze today.

Negating II VERBS in the Indicative Mode

Any statement which is in the indicative mode may be changed from an affirmative statement to a negative statement by placing namōya (no/not) before the verb. This word is used in this manner even if the verb is in the past or future tense. Consider the following inanimate intransitive verbs showing both the affirmative and negative statements:

1. Affirmative – kimiwan mēkwāc.	It is raining right now.
Negative – namōya kimiwan mēkwāc.	It is not raining right now.
2. Affirmative – kisāstēw anohc.	It is hot today.
Negative – namōya kisāstēw anohc.	It is not hot today.
3. Affirmative – ki-kimiwan otākosihk.	It rained yesterday.
Negative – namōya ki-kimiwan otākosihk.	It did not rain yesterday.
4. Affirmative – wi-tahkāyāw wāpahki.	It is going to be cold tomorrow.
Negative – namōya wi-tahkāyāw wāpahki.	It is not going to be cold tomorrow.

To expand on the present, past and future tenses certain preverbs and adverbs may be used. māci, pōni, kihci, misi, sōhki, miyo and māyi are such words which could alter the meaning of the present tense statements. kihci, misi and sōhki mean "hard or very," while miyo means "nice or good," and māyi means "bad or not nice." māci means "beginning" and pōni – "stop, quit."

These preverbs are placed immediately in front of a verb root but are separated from it by a hyphen. The tense indicator (or preverb) always comes before all other preverbs. Example: ki-misi-mispon. – It snowed hard. One word of caution is that the use of preverbs does not apply to all these weather conditions. Sometimes there

are entirely different statements for altered weather conditions. For instance "yōtin – It is windy," has twenty definitions in the dictionary, none of which resemble yōtin. So these preverbs are used only for some of the weather words.

It was mentioned that there were two kinds of interrogatives: the interrogative pronouns and the question indicator, "cī." The particle "cī" follows immediately after the first word of the sentence. This never occurs when an interrogative pronoun is used because "cī" is not required. "cī" does not have a translation, its only function is to indicate that a question is being asked.

The inanimate intransitive verbs or weather statements may be changed into questions by placing this particle after the verb. For example:

wāsēskwan cī.	Is it sunny? (clear)
yōtin cī.	Is it windy?
kimiwan cī.	Is it raining?

Even when the past or future preverbs or the regular preverbs are used, the weather statements plus the tense indicator/preverb are still considered the first word. Therefore "cī" will be placed in the second position. For example:

kī-kimiwan cī.	Did it rain?
kī-wāsēskwan cī	Was it sunny?
wī-miyo-kīsikāw cī.	Is it going to be a nice day?
wī-māyi-kīsikāw cī.	Is it going to storm?

Here are additional examples to show that "cī" usually follows the first word in a sentence, consider the following sentences regarding the weather:

kēyāpic cī kimiwan.	Is it still raining?
kimiwan cī kēyāpic.	Is it still raining?
kī-māyi-kīsikāw cī otākosīhk.	Was it an unpleasant day yesterday?
otākosīhk cī kī-māyi-kīsikāw.	Was it an unpleasant day yesterday?

Future Conditional Forms

II Verbs
ēkā kimiwahki nika-nitawi-pakāsimonān.
If it doesn't rain we will go and swim.

The conditional forms are understood to contain within their structure the idea of an "iffy" situation. This is important to note since the verb structure for "when" things happen and "if" things happen are the same. In Cree the "if" is understood so therefore "kīspin" is optional; so "kimiwahki" and "kīspin kimiwahki" mean the same; on the other hand "kimiwahki" and "ispīhk kimiwahki" do not mean the same. The time clause must always be marked with "ispīhk." The future conditional forms of the weather words are explained more fully in the next chapter.

There is another set of inanimate intransitive verbs which are adverbial clauses stating a condition or state of inanimate nouns. For instance when a cup falls off the table one will say, "minihkwākan pahkihtin…". This is a very simple example but it makes the point that the cup, which is an inanimate noun, fell, which is an action.

The verb must agree with the noun in classification and number. Some other examples are:

Singular:

miywāsin	It is nice.
pīkopayin	It is broken.
miyopayin	It works/runs well.

Plural:

miywāsinwa	They are nice.
pīkopayinwa	They are broken.
miyopayinwa	They work/run well.

Colors are also in this category but they will be introduced with clothing.

CHAPTER 13

Future Conditional Forms

The inanimate intransitive verbs operate in the third person "it," so they cannot be conjugated in the same way as the AI verbs. We can, however, add tense indicators to all II forms. We can also go from the indicative mode to the subjunctive form, and from the subjunctive form to its future conditional form. There are a few steps to keep in mind when changing these forms for the weather verbs:

1a. Indicative mode to subjunctive form:
i) add "ē" at the beginning;
ii) drop the last consonant;
iii) check the vowel: if the vowel is long add "k";
kīsikāw ... ē-kīsikāk
iv) if the vowel is short add "hk" or "k": mispon, yōtin, āhkwatin, otākosin, kimiwan.

1b. Subjunctive form to future conditional:
i) drop "ē" from the beginning;
ii) add "i" at the end.
eg. ē-kimiwahk ... kimiwahki; ē-kīsikāk ... kīsikāki

Inanimate colors follow the rules cited above. However, the animate colors follow the rules below to go from the indicative mode to the subjunctive form:

i) add "ē" at the beginning;
ii) drop final consonant;
iii) add a "t" at the end.
eg. mihkosiw ... ē-mihkosit, sīpihkosiw ... ē-sīpihkosit

and from the subjunctive form to future conditional:

i) drop "ē";
ii) change "t" to "c" and add "i"
eg. ē-mihkosit ... mihkosici ē-sīpihkosit ... sīpihkosici.

Consider the II verb/adverb wāpan – It is dawn.

Indicative mode – wāpan	It is dawn.
Subjunctive mode – ē-wāpahk	It is dawn.
Future conditional – wāpahki	If dawn arrives (or tomorrow).
	When dawn arrives (or tomorrow).

There are four main types of conditionals that need to be explained peripherally (a more detailed explanation of these is beyond the scope of this text.) Here are the conditional types with a brief explanation:

1. *Generic Conditionals:* deal with events of past, present, and future. Here we have two sub-groups:

a) *Habitual Generic Conditional* sentences deal with events based on the habits of individuals or most often that of weather conditions or nature activities. For example, one can tell the weather conditions of the next day by simply looking at the sunset; or one can tell if we will be faced with a severe winter by looking at how or where the muskrats build their homes; or one can tell if the day will be a windy one if a loon calls while flying overhead;

b) *Usatative Generic Conditional* sentences deal with events of the past.

2. *Realis Conditionals:* deal with events which involve simple entailment. That is to say, given one situation another will happen.

3. *Irrealis Conditionals:* deal with events which also involve simple entailment. However, in this situation as opposed to the above *realis* we have an element of doubt as to the condition being met.

4. *Counterfactual Conditionals:* deal with events which are contrary to fact. Only the *realis conditionals* will be presented in this text.

The difference between a time clause and a conditional clause must be explained, because in Cree the verb structures of both these types of clauses are the same. In English a *time clause* and a *conditional clause* can be identified by the use of "when" and "if." For example:

Time Clause:	When I'm tired I will sleep.
Conditional Clause:	If I'm tired I will sleep.

In Cree we have the same sentences.

Time Clause:	ispīhk nēstosiyāni nika-nipān.
Conditional Clause:	kīspin nēstosiyāni nika-nipān.

The difference between English and Cree conditionals is that in English both "if" and "when" must be present. Both are, however, not obligatory in Cree: "kīspin" is optional and "ispīhk" is obligatory. This point becomes evident if one keeps in mind the Cree view of life which is one of respect and is not to be taken for granted. Cree people do not assume that they will be alive the next minute let alone the next day. For example there is no word for "goodbye" in Cree, but on parting people tend to say to each other "We will see each other again if we are alive and well," or in its Cree counterpart "kihtwām kika-wāpamitonaw papimātisiyahki." Notice that the "if – kīspin" is left out. So, with this in mind, consider the Cree word for tomorrow "wāpahki," which literally means "if the dawn comes."

Future Conditional Forms:

mispoki	If/when it snows...
pīwahki	If/when it is drifting...
yōtiki	If/when it is windy...

sōhkiyōwēki	If/when it is very windy...
wāsēskwahki	If/when it is clear/sunny...
kimiwasiki	If/when it is drizzling...
yīkwaskwahki	If/when it is cloudy...
yīkowahki	If/when it is foggy...
āhkwatiki	If/when it freezes...
saskahki	If/when it melts (chinook)...
tihkitēki	If/when it melts...
kisitēki	If/when it is hot...
kisāstēki	If/when it is hot...
kisināki	If/when it is cold...
tahkāyāki	If/when it is cold...
kīsapwēyāki	If/when it is warm...
wāpahki	If/when it is morning...
kīsikāki	If/when it is day...
tipiskāki	If/when it is dark/night/tonight...
nīpāyāstēki	If/when it is moonlight...
otākosiki	If/when it is evening...
sīkipēstāki	If/when it is pouring (rain)...
tipiskāki	If/when it is dark (tonight)...
pahkipēstāki	If/when there is a shower...
wīpācikīsikāki	If/when it is a nasty day...
kōnipēstāki	If/when there is sleet...

Examples:

kīspin mispoki nika-kiwānān wīpac.
If it snows we will go home soon.
ispīhk mispoki nika-pē-kiwānān.
We will come home when it snows.
kīspin kimiwahki nika-pīhtokwān wāskahikanihk.
If it rains I will go into the house.
ispīhk kimiwahki kika-pīhtokwānaw wāskahikanihk.
When it rains we will go into the house.

Note: kīspin is optional in 1 and 3, but ispīhk in 2 and 4 is obligatory.

Obviative Form of Inanimate Intransitive Verbs

The forms above and on the previous page may be used when involving everyone except the third person singular or plural (he/she/it or they and his/her/its). When referring to either the third person singular or plural and a future action, the obviative endings are added to the inanimate intransitive verbs. For example:

wīpācikīsikāyiki namōya ta-mētawēw wayawītimihk.
If it is a nasty day he/she will not play outside.
nīso-kīsikāyiki māskōc ta-pē-takosinwak.
Perhaps they will arrive on Tuesday. (Literally: When it is Tuesday perhaps they will arrive)

osām ē-misponiyik namōya kī-pē-kīwēw.

He/she did not come home because it snowed.

kiskinwahamawākanak ta-nitawi-pakāsimowak kisāstēyiki wāpahki.

The students will go swimming tomorrow if it is nice/hot.

Obviative inanimate intransitive verbs, used with third person singular and plural and third person obviative, include:

Subjunctive:	*Future Subjunctive:*
Days of the Week:	
ē-pēyako-kīsikāyik	pēyako-kīsikāyiki
ē-nīso-kīsikāyik	nīso-kīsikāyiki
ē-nisto-kīsikāyik	nisto-kīsikāyiki
ē-nēwo-kīsikāyik	nēwo-kīsikāyiki
ē-niyānano-kīsikāyik	niyānano-kīsikāyiki
ē-nikotwāso-kīsikāyik	nikotwāso-kīsikāyiki
ē-ayamihēwi-kīsikāyik	ayamihēwi-kīsikāyiki
Seasons:	
ē-piponiyik	piponiyiki
ē-sīkwaniyik	sīkwaniyiki
ē-nīpiniyik	nīpiniyiki
ē-takwākiniyik	takwākiniyiki
Weather:	
ē-misponiyik	misponiyiki
ē-pīwaniyik	pīwaniyiki
ē-yōtiniyik	yōtiniyiki
ē-sōhkiyōwēyik	sōhkiyōwēyiki
ē-wāsēskwaniyik	wāsēskwaniyiki
ē-yīkwaskwaniyik	yīkwaskwaniyiki
ē-yīkowaniyik	yīkowaniyiki
ē-āhkwatiniyik	āhkwatiniyiki
ē-saskaniyik	saskaniyiki
ē-tihkitēyik	tihkitēyiki
ē-kisitēyik	kisitēyiki
ē-kisāstēyik	kisāstēyiki
ē-kisināyik	kisināyiki
ē-tahkāyāyik	tahkāyāyiki
ē-kisapwēyāyik	kisapwēyāyiki
ē-tipiskāyik	tipiskāyiki
ē-nīpāyāstēyik	nīpāyāstēyiki
ē-otākosiniyik	otākosiniyiki
ē-sīkipēstāyik	sīkipēstāyiki
ē-wīpācikisikāyik	wīpācikisikāyiki

CHAPTER 14

Days of the Week

In the past, Indian people were guided by the sun, moon and nature when they referred to passage of time. The concept of days of the week was introduced by the Europeans but Cree does not translate them literally, instead Monday is the first day, Tuesday the second day, and so on:

pēyako-kīsikāw	It is Monday.
nīso-kīsikāw	It is Tuesday.
nisto-kīsikāw	It is Wednesday.
nēwo-kīsikāw	It is Thursday.
niyānanokisikāw	It is Friday.
nikotwāsokīsikāw	It is Saturday.
ayamihēwikisikāw	It is Sunday (literally – Prayer day).

Of course there are dialect differences. Some regions use different terms for some of the week days depending on that region's preference. For instance:

Monday: pōn-āyamihēwi-kisikāw	literally – Sunday has ended.
Wednesday: ē-āpihtāwipayik	literally – It has reached the half way point.
Friday: pahkwēsikanikīsikāw	literally – Flour day – In some localities flour was distributed on Friday.
Saturday: mātinawē-kīsikāw	Distribution day – This term was used for Friday or Saturday depending on when "rations" were given out in a particular Reserve.

The days above are in the present tense; to refer to a day in the future the suffix "ki" is used in this manner: the "w" in kīsikāw is dropped and the suffix "ki" is added. The translation is altered by this inflection. For example:

pēyako-kīsikāki - If it is Monday or When Monday comes, ie. On Monday.
nēwo-kīsikāki - If it is Thursday or When Thursday comes, ie. On Thursday.

Example:

1. nēwo-kīsikāki nika-itohtānān sākahikanihk.

We will go to the lake when Thursday comes.

This is the literal translation and perhaps not standard English. A better sentence would be: We will go to the lake on Thursday.

Other inanimate intransitive verbs (weather words) also use this suffix "ki" to express the same idea of a future condition. Those weather words that do not use this "ki" use the suffix "hki" to express a future condition that has not happened yet. Refer to Chapter 13 on future conditional forms.

CHAPTER 15

Numbers

pēyak	one	nikotwāsik	six
nīso	two	tēpakohp	seven
nisto	three	ayinānēw	eight
nēwo	four	kēkā-mitātaht	nine
niyānan	five	mitātaht	ten

The number before an even multiple of ten is expressed as "nearly the next number," whatever that number may be. For example the number nine above is "kēkā-mitātaht," which literally means "nearly ten." And so it follows that ten is "mitātaht."

The teen numbers are written by adding the suffix "sāp" or "osāp," following a consonant, to the base numbers except nine. Nineteen is unique as it is said kēkā-mitātahtosāp. Numbers eleven, twelve and the teen numbers are used in conjunction with the multiples of tens to refer to twenty-one up to twenty-eight. Twenty-nine is represented as "nearly thirty," thirty-nine as "nearly forty," and so on. Here are the numbers eleven, twelve and the teen numbers up to nineteen, followed by numbers twenty to twenty-nine. Note: the numbers five and six lose their last syllable when occurring in combinations.

pēyakosāp	eleven	nīstanaw	twenty
nīsosāp	twelve	nīstanaw pēyakosāp	twenty-one
nistosāp	thirteen	nīstanaw nīsosāp	twenty-two
nēwosāp	fourteen	nīstanaw nistosāp	twenty-three
niyānosāp	fifteen	nīstanaw nēwosāp	twenty-four
nikotwāsosāp	sixteen	nīstanaw niyānanosāp	twenty-five
tēpakohposāp/ tēpakohptahtosāp	seventeen	nīstanaw nikotwāsosāp	twenty-six
		nīstanaw tēpakohposāp	twenty-seven
ayinānēwosāp	eighteen	nīstanaw ayinānēwosāp	twenty-eight
kēkā-mitātahtosāp	nineteen	kēkāc-nistomitanaw	twenty-nine

A regional preference is the use of the word "ayiwāk" which means in this context "more/plus." Once the multiple of ten is established the next numbers are expressed as that "multiple of ten plus the base number." For example:

nīstanaw	twenty
nīstanaw ayiwāk pēyak	twenty-one
nīstanaw ayiwāk nīso	twenty-two
nīstanaw ayiwāk nīsto	twenty-three
nīstanaw ayiwāk nēwo	twenty-four
nīstanaw ayiwāk niyānan	twenty-five
nīstanaw ayiwāk nikotwāsik	twenty-six
nīstanaw ayiwāk tēpakohp	twenty-seven
nīstanaw ayiwāk ayēnānēw	twenty-eight
kēkāc-nīstomitanaw	twenty-nine

For the multiples of ten, from thirty to ninety, the suffix "mitanaw" is attached to those base numbers which end with an "o." "omitanaw" is used for those that end with a consonant.

nīstomitanaw	thirty
kēkāc-nēwomitanaw	thirty-nine
nēwomitanaw/nēmitanaw	forty
kēkāc-niyānomitanaw	forty-nine
niyānomitanaw	fifty
kēkāc-nikotwāsomitanaw	fifty-nine
nikotwāsomitanaw	sixty
kēkāc-tēpakohpomitanaw	sixty-nine
tēpakohpomitanaw	seventy
kēkāc-ayinānēwomitanaw	seventy-nine
ayinānēwomitanaw	eighty
kēkāc-kēkā-mitātahtomitanaw	eighty-nine
kēkā-mitātahtomitanaw	ninety
kēkā-mitatahtomitanaw kēkā-mitātaht	ninety-nine

Numbers by Tens

mitātaht	ten	nikotwāsomitanaw	sixty
nīstanaw	twenty	tēpakohpomitanaw	seventy
nīstomitanaw	thirty	ayinānēmitanaw	eighty
nēmitanaw/ nēwomitanaw	forty	kā-mitātahtomitanaw	ninety
niyānanomitanaw	fifty	mitātahtomitanaw	one hundred

Some regions express the teen numbers by placing mitātaht before them, except nineteen is kēkā-mitātahtosāp, for example:

mitātaht pēyakosāp	eleven
mitātaht nīsosāp	twelve

They also use this same procedure for the twenty plus numbers but instead of using mitātaht they use the teen numbers with the multiple of ten numbers, for example:

nīstanaw pēyakosāp	twenty-one
nīstanaw nīsosāp	twenty-two

Another regional difference is ayēnānēw rather than ayinānēw for eight.

Counting Money

Money (sōniyāw):

When referring to dollars the suffix wāpisk is used. It does not refer to the color "white" in this case, rather it refers to silver, which was the currency before paper money. In referring to quarters the term "sōniyās" is used, plus the number of quarters involved. Here is a list of money terms:

pēyak sōniyās	25 cents - one quarter
nīso sōniyās	50 cents - two quarters
nisto sōniyās	75 cents - three quarters
pēyakwāpisk	one dollar
nīswāpisk	two dollars
nistwāpisk	three dollars
nēwāpisk	four dollars
niyānanwāpisk	five dollars
nikotwāswāpisk	six dollars
tēpakohptahtwāspisk	seven dollars
ayinānētahtwāpisk	eight dollars
kēkā-mitātahtwāpisk	nine dollars
mitātahtwāpisk	ten dollars

In counting money in the ten units the suffix "tahtwāpisk" is used:

mitātahtwāpisk	ten dollars
nīstanawtahtwāpisk	twenty dollars
nistomitanawtahtwāpisk	thirty dollars

CHAPTER 16

Months

Indian people relied on celestial bodies to determine passage of time. Each moon signified a certain phase in the growth of animal and plant life. They lived accordingly. Here is a list of the moons and months of the year:

kisēpīsim	The Great Moon - January
mikisiwipīsim	The Eagle Moon - February
niskipīsim	The Goose Moon - March
ayīkipīsim	The Frog Moon - April
sākipakāwipīsim	The Budding Moon - May
pāskāwihowipīsim	The Hatching Moon - June
paskowipīsim	The Moulting Moon - July
ohpahowipīsim	The Flying Up Moon - August
nōcihitowipīsim/ takwākipīsim	The Mating Moon/The Autumn Moon - September
pimahāwipīsim	The Migrating Moon - October
ihkopiwipīsim	The Frost Moon - November
pawācakinasisipīsim	The Frost Exploding Moon - December

Below are some questions and answers regarding dates:

Q. tāna ēwako pīsim mēkwāc.
What month is it? (literally: Which moon is that?)
A. ayīkipīsim awa mēkwāc.
It is April now. (literally: It is presently the Frog Moon.)
Q. tānīkohk ē-akimiht awa pīsim.
What is the date? (literally: How much is this moon counted?)
A. niyānanosāp akimāw awa ayīkipīsim.
It is April fifteenth. It is the fifteenth of April. (literally: The Frog Moon is counted fifteen.)

CHAPTER 17

Seasons

Although most Cree people are in agreement with the following terms for the seasons of the year there are those who have a different word for spring. There are many such differences in vocabulary but they have not been alluded to except in this case since there is only one which requires a second term. They are both listed:

pipon	It is winter.	nīpin	It is summer.
sīkwan	It is spring.	takwākin	It is fall.
miyoskamin	It is spring.		

The following tables show the different forms for the seasons. In the first two forms, indicative mode and subjunctive form, it is important to note that the past and future tense indicators "ki" and "tā" can be used. This would be in a different context from the next set which refers to the past seasons or the upcoming season rather than "it was spring," "it will be winter," etc.

Indicative Mode (Present Tense)		*Subjunctive (Present Tense)*	
pipon	It is winter.	ē-pipohk	As it is winter.
sīkwan	It is spring.	ē-sīkwahk	As it is spring.
miyoskamin	It is spring.	ē-miyoskamik	As it is spring.
nīpin	It is summer.	ē-nīpihk	As it is summer.
takwākin	It is autumn/fall.	ē-takwākik	As it is fall.

This past season:

piponohk	Last winter or this past winter.
sīkwanohk	Last spring or this past spring.
nīpinohk	Last summer or this past summer.
takwākohk	Last fall or this past fall.

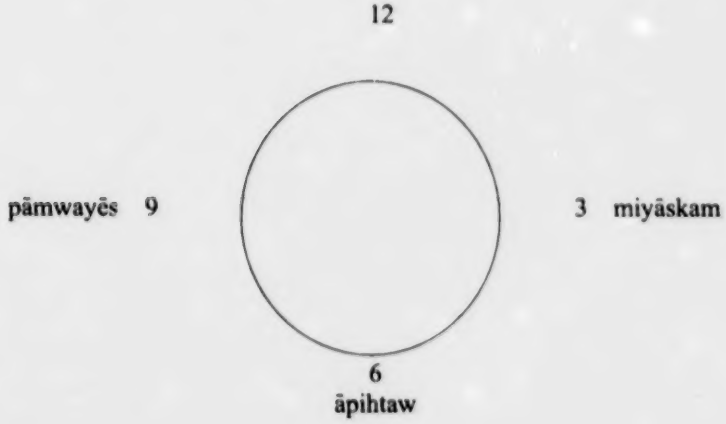
This coming season:

pipohki	When it is winter...
sīkwahki	When it is spring...
miyoskamiki	When it is spring...
nīpihki	When it is summer...
takwākihki	When it is fall...

CHAPTER 18

Time

Expressing time in terms of hours and minutes is as exact as interpretation will permit. The Cree have adapted their word tipahikan – a measurement, to denote "hour." cipahikanis, which is the diminutive for tipahikan, is used to mean "minute." There is no term for "seconds." This diagram might help to understand how Cree people tell time according to a "clock" – pisimohkān.



The following vocabulary is used to tell time:

miyāskam	He/she/it has past something.
miyāskahki	If/when it/she/he has past something
ē-miyāskahk	as it passes…
ispayin	literally: It goes/runs.

ispayiki	if/when it happens.
ē-ispayik	as it becomes/goes/runs.
tipahikan	a measurement denoting hour
cipahikanis	a minute, a diminutive of "tipahikan"
pāmwayēs	before
mēkwāc	present/right now
mina	and

1. niyānan tipahikan ispayin mēkwāc. It is five o'clock right now.
2. nīso tipahikan ispayin mēkwāc. It is two o'clock right now.
1. nisto tipahikan mina āpihtaw ispayin. It is three-thirty.
2. kēkā-mitātaht tipahikan mina āpihtaw ispayin. It is nine-thirty.

To express time after the hour the word "miyāskam" is used in this way:

1. niyānan cipahikanis miyāskam nēwo tipahikan.
   It is five minutes after four (literally: Five minutes have passed four o'clock.)
2. niyānanosāp cipahikanis miyāskam tēpakohp tipahikan.
   It is fifteen minutes after seven.

When expressing time before the hour one uses the word "pāmwayēs":

1. mitātaht cipahikanis pāmwayēs nisto tipahikan.
   It is ten minutes before three o'clock./It is two-fifty.
2. nīsitanaw cipahikanis pāmwayēs mitātaht tipahikan.
   It is twenty minutes before ten o'clock./It is nine-forty.

When referring to time which has not yet happened the terms "miyāskahki," "ispayiki" are used along with verbs which are in the future tense. These statements can be recognized by words such as kīspin – if, or ispihk – when. For example:

1. nika-kīwān anohc ispihk nēwo tipahikan ispayiki.
   I will go home today when it is four o'clock.
2. kīspin niyānan tipahikan ispayiki pāmwayēs takohtēci kika-wīcēwitin.
   If it is five o'clock before she arrives I will go with you.
3. nēwo cipahikanis miyāskahki nīso tipahikan ici kika-sipwēhtānaw.
   We will leave when it is four minutes after two.

CHAPTER 19

Transitive Verbs

These verbs describe action which is transferred toward a direct object. Therefore, unlike the intransitive verbs a sentence will have a subject, verb and an object. For transitive verbs the classification of the object determines which verb to use. There are two sets of transitive verbs: the *transitive animate* and the *transitive inanimate*. The transitive animate verb is used when the object in the sentence is classified as an animate noun, and the transitive inanimate verb when the object is of the inanimate noun classification.

Transitive Animate Verbs

The following is the conjugation pattern for transitive animate verbs in the present indicative mode. Again, as was the case with AI verbs, the endings and person indicators remain constant:

1	ni _____ āw	1P	ni	_____ ānān (exclusive)
		21	ki	_____ ānaw (inclusive) (ānānaw)*
2	ki _____ āw	2P	ki	_____ āwāw
3	_____ ēw	3P		_____ ēwak
3'	_____ ēyiwa	3'P		_____ ēyiwa

*Note: Some regions use this for the inclusive "we" verb ending.

The verb used for "eating" a food classified as an animate noun is mōw. This verb root is inserted in this pattern for complete conjugation in the indicative mode:

1	nimōwāw ...	I eat _____.
2	kimōwāw ...	You eat _____.
3	mōwēw ...	He/she/it eats _____.
3'	mōwēyiwa	His/her its _____ eats.
1P	nimōwānān ...	We (excl) eat _____.
21	kimōwānaw ...	We (incl) eat _____.
2P	kimōwāwāw ...	You (pl) eat _____.

3P	mōwēwak ...	They eat _____.
3'P	mōwēyiwa ...	Their _____eats.

Examples:

nimōwāw kinosēw.	I eat the fish *or* I eat fish.
kimōwāwāw pahkwēsikan.	You (pl.) eat bannock.
kiki-mōwāwak cī osāwāsak.	Did you (sg.) eat the oranges?
niki-mōwāwak oskātāskwak.	I ate the carrots.

In examples three and four the objects are plural. Only the transitive animate verbs have this peculiarity where the form of the verb must agree in number with the number of the object. In other words, if the object in the sentence is animate and plural then the verb endings must also indicate pluralization. The following are more examples to show this object-verb agreement:

niwāpamāw nāpēw (singular object).
I see the man.
niwāpamāwak nāpēwak (plural object).
I see the men.
āsay cī kiki-asamāw kicawāsimis (singular object).
Did you feed your child already?
āsay cī kiki-asamāwak kicawāsimisak (plural object).
Did you feed your children already?

The objects in the sentences above show that the plural suffixes on the verbs correspond with the plural suffixes on the nouns. The last letter is "k":

niwāpamawak nāpēwak
kikī-asamāwak cī kicawāsimisak āsay

These plural suffixes will occur in the following persons only: 1, 2, 1P, 21, 2P.

However, in the third person, singular or plural (3, 3P), and the third person obviative, singular or plural (3', 3'P), the object in a sentence will not follow the regular pluralization of animate nouns. The nouns will end in an "a." For example:

3	wāpamēw nāpēwa.
	He/she sees the man/men.
3P	wāpamēwak nāpēwa.
	They see the man/men.
3'	otānisa wāpamēyiwa iskwēwa.
	His/her daughter/s see(s) the woman/women.
3'P	otānisiwāwa wāpamēyiwa iskwēwa.
	Their daughter/s see(s) the woman/women.

It is important to note that there is a slash (/) between man/men, woman/ women and daughter and plural "s". The context of the situation, conversation or the knowledge of the speaker about the people spoken about determines the translation of the Cree sentence. This is especially true for the sentences 3' and 3'P. Suppose there are names for the daughters' parents in the above sentences:

3' John otānisa wāpamēyiwa iskwēwa.
John's daughter/s see/s the woman/women.

In this sentence the speaker can specify whether it is "John's daughter..." or "John's daughters..." *only* if the speaker knows how many daughters John has. The context of the 3'P would be determined likewise.

Immediate Imperative Mode

The use of singular and plural suffixes also occurs in the imperative mode as is shown in the pattern below. The letters in the brackets are added to the first suffix when the object is plural.

2 ____ (ik)
2P ____ ihk (ok)
21 ____ ātān (ik)

Consider these examples:

2	wāpam	See him.	(singular object)
2	wāpamik	See them.	(plural object)
2P	asamihk	Feed him.	(singular object)
2P	asamihkok	Feed them.	(plural object)
21	asamātān	Let's feed him.	(singular object)
21	asamātānik	Let's feed them.	(plural object)

There are some TA verb roots which are peculiar and may appear odd because they are written with the additional consonant "w." Although "w" is not pronounced in the immediate imperative "2" there is a distinctly audible sound in the rest of the verb paradigms. Some verb roots containing the "w" are:

sāsāpiskisw	Fry it.
cīstahw	Pierce it/him/her.
pakamahw	Hit it/him/her.
pāskisw	Shoot it/him/her.

As an example the verb kīsisw – "Cook it" – is conjugated below:

Imperative Mode:

2	kīsisw (ok)	Cook it.
2P	kīsiswohk (o')	Cook it.
21	kīsiswātān (ik)	Let's cook it.

Indicative Mode:

1	nikīsiswāw (ak)	I cook it.
2	kikīsiswāw (ak)	You cook it.
3	kīsiswēw	He/she cooks it.
3'	kīsiswēyiwa	His/her ____ cooks it.
1P	nikīsiswānān (ak)	We cook it. (excl)
21	kikīsiswānaw (ak)	We cook it. (incl)
2P	kikīsiswāwāw	You cook it.

3P	kīsiswēwak	They cook it.
3'P	kīsiswēyiwa	Their ____ cooks it.

Then there are those irregular verbs with a single aberrant form of the verb stem which occurs in the singular 2 of the imperative mode and in the 1 singular and plural of the subjunctive/conjunct. Consider the following imperative and subjunctive/ conjunct forms of the verb stem nakas – leave him/her:

Imperative mode – command to one individual to do an action to one person

2	nakas	2	leave him/her	said to one person
2P	nakatihk	2P	leave him/her	said to more than one person
21	nakatātān	21	let's leave him/her	invitation to more than one person

Imperative mode – command to one individual to do an action to more than one person

2	nakasik	2	leave them	said to one person
2P	nakatihkok	2P	leave them	said to more than one person
21	nakatātānik	21	let's leave them	invitation to more than one person

Subjunctive/conjunct mode

ē-nakasit	ē-nakasicik
as s/he left me	as they left me

Contrast the following:

ē-nakatisk	ē-nakatiskik
as s/he left you	as they left you

The "s" occurs in these particular forms of conjugation, otherwise the verb stem used in the rest of the conjugations ends in a "t." So that if one notices that a transitive animate verb stem ends in an "s," then it is quite possible that this "s" will have to be changed to a "t" for any subsequent declension. The following list of verb stems will follow this format:

nās	get him/her
paswās	sniff him/her
nawaswās	chase him/her
mihtās	be sorry for/mourn for him/her

Transitive Inanimate Verbs

Transitive inanimate verbs fall into three divisions (classes) depending on the ending of the verb root. "atoskāta," "ayā," and "mici," are all TI verbs. Each of them, because of their endings, fall in a different classification: the TI (cl.1) verbs all end in "a," as in "atoskāta – work at it"; the TI (cl.2) all end in "ā" as in "ayā – have it"; the TI (c1.2) and TI (cl.3) verbs follow the same conjugation pattern as the animate intransitive (AI) verbs. The TI (cl.1) verbs follow a different conjugation pattern. Here are some TI (cl.1) verb roots which can be conjugated using the paradigm on the next page:

atoskāta	work	itōta	do it
postiska	put it on	mētawākāta	play with it

kēcikoska	take it off	masinaha	write it
kisīpēkina	wash it	kiskēyihta	know it
kīsisa	cook it	otina	take it
nisitohta	understand it	yahkowēpina	push it (shove it)

The five senses of seeing, touching, hearing, smelling, and tasting are reflected by the following verbs which are also classified as TI(cl.1):

wāpahta	see it	natohta	listen to it
kanawāpahta	look at it	kocispita	taste it
mīskona	feel it	paswāta	smell it
sāmina	touch it	miyāhta	smell it
pēhta	hear it		

Transitive Inanimate (Class I)

Indicative Mode

1	ni _____ ēn	1P	ni _____ ēnān (excl)	
		21	ki _____ ēnaw (incl)	
2	ki _____ ēn	2P	ki _____ ēnāwāw	
3	_____ am	3P	_____ amwak	
3'	_____ amiyiwa	3'P	_____ amiyiwa	

Imperative Mode

2	_____ a
2P	_____ amok
21	_____ ētān

Again the verb root is inserted between the person indicator and the endings. The verb root can be found in the singular imperative which very often ends in an "a." This "a" is dropped, then the verb root is inserted in the verb pattern. Here are some TI (cl.1) verb roots in the singular imperative:

2.	wāpahta	See it.
2	nisitohta	Understand it.
2	kisīpēkina	Wash it.

The first verb above is conjugated in this way:

1	niwāpahtēn	1P	niwāpahtēnān (excl)
		21	kiwāpahtēnaw (incl)
2	kiwāpahtēn	2P	kiwāpahtēnāwāw
3	wāpahtam	3P	wāpahtamwak
3	wāpahtamiyiwa	3'P	wāpahtamiyiwa

The TI (cl.2) verb roots also can be found in the singular imperative but they usually end in a long "ā." The verb patterns shown below are for the indicative mode, present tense and imperative mode.

Transitive Inanimate (cl.2) Indicative Mode

1	ni _____ n	1P	ni _____ nān (excl)
2	ki _____ n	21	ki _____ naw (incl)
		2P	ki _____ nāwāw
3	_____ w	3P	_____ wak
3'	_____ yiwa	3'P	_____ yiwa

Imperative Mode

2	_____
2P	_____ k
21	_____ tān

Some TI (cl.2) verbs are:

2	osihtā	Make it.
2	ayā	Have it.
2	āpacihtā	Use it.

The third set of patterns for the transitive inanimate verbs is as follows:

Transitive Inanimate (cl.3) Indicative Mode

1	ni _____ n	1P	ni _____ nān (excl)
		21	ki _____ naw
2	ki _____ n	2P	ki _____ nāwāw
3	_____ w	3P	_____ wak
3'	_____ yiwa	3'P	_____ yiwa

Imperative Mode

2	_____
2P	_____ k
21	_____ tān

An example of TI (cl.3) verbs:

mici	Eat it.

CHAPTER 20

Colors

The classification used for nouns is also applied to colors. The verb must agree with the classification of the noun. Note these examples:

A This dog is black. B This book is black.

Notice that the English structure for the demonstrative pronoun "this" is the same in both sentences. In Cree however, "dog" is animate and "book" is inanimate and therefore the demonstrative pronoun must agree with the classification of the nouns.

A1 awa atim... B1 ōma masinahikan...

Now to consider the color black. The following structure on its own does not have a meaning. It is brought out here merely to point out the similarity and the difference between the use of color in conjunction with the classification of the object described.

-kaskitē- is only the root of the word to describe the color black; this can be the actual color or it can be similar to that color. Consider the following:

For animate nouns -kaskitē- plus -siw- is used. Therefore, we have the following:

A2 awa atim kaskitēsiw for A. This dog is black.

For inanimate nouns we use -kaskitē- plus -wāw-; so we have:

B2 ōma masinahikan kaskitēwāw for B. This book is black.

A closer look at the examples shows that all colors referring to animate objects end with -siw- if the root ends in a vowel and -isiw- if the root ends in a consonant. All colors referring to inanimate objects end with -wāw- if the root ends in a vowel and -āw- if the root ends with a consonant. Here is a list of the major colors in their singular forms and the plural suffixes italicized:

Animate	**Inanimate**
wāpiskisiw*ak*	wāpiskāw*a*
It is white./They are white.	It is white./They are white.
kaskitēsiw*ak*	kaskitēwāw*a*
It is black./They are black.	It is black./They are black.

kaskitēwinākosiw*ak*
It looks black./dark.
mihkosiw*ak*
It is red./They are red.
sīpihkosiw*ak*
It is blue./They are blue.
askihtakosiw*ak*
It is green./They are green.
wāposāwisiw*ak*
It is yellow./They are yellow.
osāwisiw*ak*
It is orange./They are orange.
nīpāmāyātisiw*ak*
It is purple./They are purple.
wāpinākosiw*ak*
It looks white./light.

kaskitēwinākwanw*a*
It looks black./dark.
mihkwāw*a*
It is red./They are red.
sīpihkwāw*a*
It is blue./They are blue.
askihtakwāw*a*
It is green./They are green.
wāposāwāw*a*
It is yellow./They are yellow.
osāwāw*a*
It is orange./They are orange.
nīpāmāyātanw*a*
It is purple./They are purple.
wāpinākwanw*a*
They look white./light.

Here are sample questions and answers about colors on an elementary level.

Questions and Answers

1. *Inanimate:* for inanimate colors we will use the II verb "itasināstēw – It is colored," so when you want to ask the color of an inanimate object you would use the following:

a) IND. MD.: tānisi itasināstēw ōma maskisin.
Literally: "How is this shoe colored?" but for our purpose "What color is this shoe?"

b) CONJ. MD.: tānisi ē-itasināstēk ōma maskisin.
What color is this shoe?

2. *Animate:* for animate colors we will use the AI verb "itasināso – be colored so." When asking about the color of an animate object one would use the following:

a) IND. MD.: tānisi itasināsow awa mitās.
What color is this pair of trousers/pants?

b) CONJ. MD.: tānisi ē-itasināsot awa mitās.
What color is this pair of pants?

The following are examples of questions about color of objects in the singular and plural.

Inanimate

1. Q tānisi ē-itasināstēk ōma masinahikan. What color is this book?
A ē-kaskitēwāk anima ēwako masinahikan.
2. Q tānisi ē-itasināstēki ōhi masinihikana. What color are these books?
A ē-kaskitēwāki anihi ēwakoni masinahikana.

Notice you must pluralize the verb, the demonstrative pronouns, the color, and the noun. The verb in the subjunctive mode form is pluralized by adding an "i" at the end.

3. Q tānisi itasināstēw ōma papakōwayān. What color is this shirt?
   A sīpihkwāw anima ēwako papakōwayān.
4. Q tānisi itasināstēwa ōhi papakōwayāna. What color are these shirts?
   A sīpihkwāwa anihi ēwakoni papakōwayāna.
5. Q tānisi ē-itasināstēk ōma papakōwayān. What color is this shirt?
   A ē-sīpihkwāk anima ēwako papakōwayān.
6. Q tānisi ē-itasināstēki ōhi papakōwayāna. What color are these shirts?
   A ē-sīpihkwāki anihi ēwakoni papakōwayāna.

Animate

1. Q tānisi itasināsow awa astis. What color is this mitt?
   A wāposāwisiw ana ēwako astis.
2. Q tānisi itasināsowak ōki astisak. What color are these mitts?
   A wāposāwisiwak aniki ēwakonik astisak.
3. Q tānisi ē-itasināsot awa mitās. What color is this pants?
   A ē-wāposāwisit ana ēwako mitās.
4. Q tānisi ē-itasināsocik ōki mitāsak. What color are these pants?
   A ē-wāposāwisicik aniki ēwakonik mitāsak.

CHAPTER 21

Clothing

Although most items of clothing are classified as inanimate, there are a few which are considered animate. The lists below show these two categories. The italicized letters pluralize these nouns.

Inanimate

miskotākay*a*	coats/dresses
iskwēwasākay*a*	a woman's dress/coat/s
nāpēwasākay*a*	a man's coat/s
kimiwanasākay*a*	a raincoat/s
astotin*a*	hat/s
papakōwayān*a*	shirt/s
kīskasākay*a*	skirt/s
pakwahtēhon*a*	belt/s
maskisin*a*	shoe/s
waskitaskisin*a*	overshoe/s
pikiwaskisin*a*	rubber boot/s

Animate

mitās*ak*	trouser/s	astis*ak*	mitt/s
asikan*ak*	sock/s	tāpiskākan*ak*	necktie/s

Examples using colors with inanimate nouns:

wāpiskāw astotin.	The hat is white.
mihkwāw papakōwayān.	The shirt is red.
sīpihkwāw nāpēwasākay.	The coat (man's) is blue.
kaskitēwāw maskisin.	The shoe is black.
askihtakwāw kīskasākay.	The skirt is green.
osāwāw miskotākay.	The coat is orange.
wāpinākwan iskwēwasākay.	The dress is light colored.
kaskitēwāw pakwahtēhon.	The belt is black.
kaskitēwinākan waskitaskisin.	The overshoe is a dark color.
wāposāwāw papakōwayān.	The shirt is yellow.

Examples using colors with animate nouns:

Singular subject, singular color:

mihkosiw astis.	The mitt is red.
kaskitēsiw mitās.	The pants is black.
wāpiskisiw asikan.	The sock is white.
tāpiskākan wāposāwisiw.	The necktie is yellow.

Plural subject, plural color:

mihkosiwak astisak.	The mitts are red.
kaskitēsiwak mitāsak.	The pants/trousers (pl) are black.
wāpiskisiwak asikanak.	The socks are white.
tāpiskākanak wāposāwisiwak.	The neckties are yellow.

CHAPTER 22

Possession

The kinship terms always occur with a possessor prefix which cannot be separated from the rest of the word. They are dependent nouns. However, each prefix specifies the possessor. The following syllables "ni" for my, "ki" for your, are similar to the person indicators in verb conjugation. The third person singular and plural however, use an "o-" to show possession. The obviative also will use "o-" plus an "a" is added to the end of the noun. These syllables cannot be separated from the rest of the word. For example:

First person possessor, singular possessed:

nimis	my older sister
nistēs	my older brother
nitānis	my daughter
nikāwiy	my mother

Second person possessor, singular possessed:

kimis	your older sister
kistēs	your older brother
kitānis	your daughter
kikāwiy	your mother

Third person possessor, singular or plural possessed depending on the context of the sentence:

omisa	his/her older sister/s
ostēsa	his/her older brother/s
otānisa	his/her daughter/s
okāwiya	his/her mother

Obviative possessor, singular or plural possessed depending on the context of the situation:

omisiyiwa	his/her _____'s older sister
ostēsiyiwa	his/her _____'s older brother

otānisiyiwa his/her _____'s daughter
okāwiyiwa his/her _____'s mother

The syllables "ni-," "ki-," and "o-" above become possessive prefixes when they are used with other independent nouns. Nouns like maskisin, cīmān, astotin can stand by themselves and are referred to as *independent nouns*. To indicate possession the prefixes "ni-," "ki-," "o-" are used in this way.

First person possessor, singular possessed:
nimaskisin my shoe
nicīmān my canoe
nitastotin my hat

Note: The connective "t" is used in the last example just as it was used in verb conjugation. In this case it comes between the person indicator and a noun which begins with a vowel.

Second person possessor, singular possessed:
kimaskisin your shoe
kicimān your canoe
kitastotin your hat

Third person possessor, singular possessed:
omaskisin his/her shoe
ocimānim his/her canoe
otastotin his/her hat

Rules to Show Possession in the 3rd Person (*)

1. For most inanimate nouns simply add an "o" in front of the regular noun, eg.:

	shoe	maskisin
1	my shoe	nimaskisin
2	your shoe	kimaskisin
*3	his/her shoe	omaskisin

2. For inanimate nouns with a long vowel before the last consonant add the "o" in front of the noun and an "im" at the end of the noun, eg.:

	knife	mohkomān
1	my knife	nimohkomān
2	your knife	kimohkomān
*3	his/her knife	omohkomānim

3. For animate and inanimate nouns starting with an "mi," replace the "m" with a "w." Add "wa" if the noun ends in "im," "ya," eg.:

	tooth	mīpit
1	my tooth	nīpit
2	your tooth	kīpit
*3	his/her tooth	wīpita

	cousin (no independent form)	
1	my cousin	nītim
2	your cousin	kītim
*3	his/her cousin	wītimwa

4. For nouns beginning with "mi' drop the "mi' and add "o" plus the appropriate ending if necessary, e.g.:

	foot	misit
1	my foot	nisit
2	your foot	kisit
*3	his/her foot	osit

Obviative possessor; singular possessed:

omaskisiniyiw	his/her ____'s shoe
ocimāniyiw	his/her ____'s hat
otastotiniyiw	his/her ____'s hat

This latter example is by no means a complete explanation of the concept of obviation or obviative.

All nouns use the possessive prefixes introduced above but not all are as simply changed to signify possession. Many nouns use these same prefixes but they have different suffixes. In some instances the noun also acquires a possessed suffix, eg.: nisisipim – my duck; nimikisim – my bead. For other nouns the last letter is replaced by another, eg.: nitiskwēm – my woman; nināpēm – my husband. Or the word may be entirely different as in "my dog" – nitēm, or "my house" – nikih.

Here are some of the kinship terms. Some terms may differ from region to region or from one dialect to another.

Kinship Terms

mother – okāwimāw	
1	nikāwiy
2	kikāwiy
3	okāwiya
3'	okāwiyiwa
1P	nikāwinān
21	kikāwinaw
2P	kikāwiwāw
3P	okāwiwāwa
3'P	okāwiyiwa

daughter – otānisimāw	
1	nitānis
2	kitānis
3	otānisa
3'	otānisiyiwa
P	nitānisinān
21	kitānisinaw
2P	kitānisiwāw
3P	otānisiwāwa
3'P	otānisiyiwa

son – okosisimāw	
1	nikosis
2	kikosis
3	okosisa
3'	okosisiyiwa
1P	nikosisinān
21	kikosisinaw

husband – onāpēmimāw	
1	nināpēm
2	kināpēm
3	onāpēma
3'	onāpēmiyiwa
1P	nināpēminānak
21	kināpēminawak

2P	kikosisiwāw	2P	kināpēmiwāwak
3P	okosisiwāwa	3P	onāpēmiwāwa
3'P	okosisiyiwa	3'P	onāpēmiyiwa

father – ohtāwīmāw		*spouse – wikimākan*	
1	nohtāwiy	1	niwīkimākan
2	kohtāwiy	2	kiwīkimākan
3	ohtāwiya	3	owīkimākana
3'	ohtāwiyiwa	3'	owīkimākaniyiwa
1P	nohtāwīnān	1P	niwīkimākaninānak
21	kohtāwīnaw	21	kiwīkimākaninawak
2P	kohtāwīwāw	2P	kiwīkimākaniwāwak
3P	ohtāwīwāwa	3P	owīkimākaniwāwa
3'P	ohtāwiyiwa	3'P	owīkimākaniyiwa

younger sister/brother – osimimāw		*older brother – ostēsimāw*	
1	nisīmis	1	nistēs
2	kisīmis	2	kistēs
3	osīmisa	3	ostēsa
3'	osīmisiyiwa	3'	ostēsiyiwa
1P	nisīmisinān	1P	nistēsinān
21	kisīmisinaw	21	kistēsinaw
2P	kisīmisiwāw	2P	kistēsiwāw
3P	osīmisiwāwa	3P	ostēsiwāwa
3'P	osīmisiyiwa	3'P	ostēsiyiwa

older sister – omisimāw		*sister or brother (no independent form)*	
1	nimis	1	nītisān
2	kimis	2	kītisān
3	omisa	3	owītisāna
3'	omisiyiwa	3'	owītisāniyiwa
1P	nimisinān	1P	nītisāninān
21	kimisinaw	21	kītisāninaw
2P	kimisiwāw	2P	kītisāniwāw
3P	omisiwāwa	3P	wītisāniwāwa
3'P	omisiyiwa	3'P	wītisāniyiwa

grandmother – ōhkomimāw		*grandfather – omosōmimāw*	
1	nōhkom	1	nimosōm
2	kōhkom	2	kimosōm
3	ōhkoma	3	omosōma
3'	ōhkomiyiwa	3'	omosōmiyiwa
1P	nōhkominān	1P	nimosōminān
21	kōhkominaw	21	kimosōminaw
2P	kōhkomiwāw	2P	kimosōmiwāw
3P	ōhkomiwāwa	3P	omosōmiwāwa
3'P	ōhkomiyiwa	3'P	omosōmiyiwa

Other terms

aunt (mother's sister)	nikāwīs
aunt (father's sister)	nisikos (also mother-in-law)
uncle (father's brother)	nohcāwīs
uncle (mother's brother)	nisis (also father-in-law)
cousin	niciwām, niciwāmis
cousin	nistēs, nisīmis
cousin	nimis, nistēs
cousin	nīstāw, niscās (also brother-in-law)
cousin	nītim, nicimos
cousin	nicāhkos (also sister-in-law)

CHAPTER 23

Inverse

The action of verbs thus far has been directed toward the third person singular or plural. The transitive animate verb conjugation stated such sentences as: "I see him/her/them"; "I understand him/her/them," and so on. The reverse can also be said: "He/she/they see/s me." The imperative mode also works on the same principle of commands to "you" (sg.) and "you" (pl.) (which are usually understood and not said). However, the 21 inclusive is not used and the object is singular or plural when stating inverse commands. This should become clear from the example of the conjugation of the verb wāpam – see him/her. As before, any letters before and after the verb stem represents a pattern which can be used with other TA verb stems.

Imperative		*Inverse Imperative (cl.1)*	
2	wāpam – See him/her.	2	wāpamin – See me. (You (sg.) is understood.)
2P	wāpamihk – See him/her.	2P	wāpamik – See me. (You (pl.) is understood.)
21	wāpamātān – Let's see him/her.	1P	wāpaminān – See us. (excl.) (You sg. and pl. is understood.)

Indicative Inverse (cl.1) Mode

1	niwāpamik(wak)	She/he sees me.
2	kiwāpamik(wak)	She/he sees you. (sg.)
3	wāpamikow	She/he is seen by him/her.
3'	wāpamikoyiwa	His/her ___ is seen by him/her.
1P	niwāpamikonān(ak) (excl.)	She/he sees us. (excl.)
21	kiwāpamikonaw(ak) (incl.)	She/he sees us. (incl.)
2P	kiwāpamikowāw(ak)	She/he sees you. (pl.)
3P	wāpamikowak	They are seen by him/her.
3'P	wāpamikoyiwa	His/her ___ is seen by him/her.

*Note: When one wants to say "they see me," "they see you" and so on, the plural suffixes in brackets are attached to the original ending. For example:

Niwāpamik ana iskwēsis.	That girl sees me.
Niwāpamikwak aniki iskwēsisak.	Those girls see me.

There are three paradigms for the inverse mode for the TA verbs. They will be referred to as Inverse (cl.1); Inverse (cl.2) and Inverse (cl.3). Charts 6, 7 and 8 in Appendix A give the person prefixes and suffixes for all three of the classes for Inverse Mode of Transitive Animate verbs. Some verbs stems that use Inverse (cl.1) paradigms are:

pāhpih	laugh at him/her
asam	feed him/her/it

These verb stems use the Inverse (cl.2) paradigms:

pakamahw	hit him/her/it
pasastēhw	whip him/her/it

And these verb stems use the Inverse (cl.3) paradigms.

nakiskaw	meet him/her/it
yohtēnamaw	open it for him/her/it

Some verbs can follow two of these inverse mode paradigms. When they do, it is usually the inverse (cl.1) and (cl.3) charts that are used. For instance, although the verb stem "miskaw" is listed under inverse (cl.1) it can use the (cl.3) endings also. However, when the stem ends in "aw" it is dropped before inserting the stem between the person indicators and the endings for (cl.3) inverse. There are a few verbs which are in this category:

nakiskaw	meet him/her
yōhtēnamaw	open it for him/her
wihtamaw	tell him/her

For example:

1. niki-yōhtēnamawik awa wāsēnikan.
   He/she opened the window for me.

2. niki-yōhtēnamāhk awa wāsēnikan.
   He/she opened the window for me.

CHAPTER 24

Delayed Imperative Mode

The imperative mode paradigms/patterns that have been introduced command one to carry out an order immediately. But to command or request that something be done at a later time or in the future, Cree has the delayed imperative.

The delayed imperative occurs in the same persons as the immediate imperative – 2, 2P, 21.

The endings for the Animate Intransitive verbs are:

Delayed Imperative:

2	_____	hkan
2P	_____	hkēk
21	_____	hkahk

For example:

2	mīcisohkan	Eat later. (you sg. is understood)
2P	mīcisohkēk	Eat later. (you pl. is understood)
21	mīcisohkahk	Let's eat later.

Since these tables still do not explain when to use these two different modes and in what context one uses each of them, here are some sentences which may clarify any confusion. For example:

mīciso pāmwayēs ē-takohtēcik awāsisak.
Eat before the children arrive.
mīcisohkan ispīhk awāsisak takohtētwāwi.
Eat when the children arrive.
kīwēk, wī-kimiwan ōma.
Go home, it's going to rain.
kīwēhkēk ispīhk pōni-kimiwahki.
Go home when it stops raining.

The following tables are for the delayed imperative for transitive inanimate verbs and an example for each:

Transitive Inanimate (class I)

2	_____ mohkan	
2P	_____ mohkēk	
21	_____ mohkahk	
2	natohtamohkan	Listen to it. (later)
2P	natohtamohkēk	Listen to it. (later)
21	natohtamohkahk	Let's listen to it. (later)

Transitive Inanimate (class II)

2	_____ hkan	
2P	_____ hkēk	
21	_____ hkahk	
2	osihtāhkan	Make it. (later)
2P	osihtāhkēk	Make it. (later)
21	osihtāhkahk	Let's make it. (later)

Transitive Inanimate (class III)

2	_____ hkan	
2P	_____ hkēk	
21	_____ hkahk	
2	micihkan	Eat it. (later)
2P	micihkēk	Eat it. (later)
21	micihkahk	Let's eat it. (later)

And here are the delayed imperative charts for transitive animate verbs

TA Delayed Imperative Inverse:		*TA Delayed*
2	_____ ihkan	_____ āhkan
2P	_____ ihkēk	_____ āhkēk
21	_____ ihkahk	_____ āhkahk

The delayed imperative occurs with the future conditional forms of verbs:

itohtēkahk ici pōni-kimiwahki.

Let's go when it quits raining.

asamisohkēk takohtēyēko.

Feed yourself when you arrive.

pē-kiyokawihkan takohtēyani ōtēnāhk.

Come visit me when you arrive in town.

CHAPTER 25

Subjunctive Forms in Cree

The subjunctive forms of verbs (also known as the conjunct, or subordinate form) in Cree occur in various situations. These can include situations where there is doubt, where there is an assumption of a previous situation at the time of speaking, or where the questions asked are of the nature commonly known as the "tān" questions.

The subjunctive form is most commonly marked by an "ē" at the beginning of the structure; person indicators are not necessary. The tense indicators "ki" and "wī" are inserted after the "ē." Preverbs, if necessary, come after the tense indicator.

To clarify these points consider the following: given the TA verb root "wīsām – invite him": the past tense indicator "kī"' and the preverb 'nohtē – to want to" and the noun to be used as direct object "kistēs – your older brother." One would write "I was wanting to invite your older brother to the dance" in this way: "ē-kī-nohtē-wīsāmak kistēs nīmihitowinihk isi."

Note: "isi" is a participle which conveys direction, it can come after a locative as in the above sentence or it can be used as a preverb in certain situations such as: "He walks this way – ōmisi ē-isi-pimohtēt" and "This is how he advises his children – ēkosi ōma kā-isi-kiskimāwasot."

In most cases the subjunctive form is the one used in conversations. The example above, for instance, is out of context and, therefore, does not make sense on its own.

Here is a dialogue to demonstrate a contextual situation:

A: tāniwā kistēs.
B: tānēhki.
A: ē-kī-nohtē-wīsāmak ana (kistēs) nīmihitowinihk isi.
B: kah, aspin ana kihci-kiskinwahamātowikamikohk ē-nitawi-atoskēt.
A: tānispīhk māka kā-wī-pē-kīwēt.
B: māskōc niyānan tipahikan pōni-āpihtā-kīsikāyiki.
A: mahti nika-nitawi-nitonawāw.

B: māskōc anita mīcisowikamikohk ayāw.
A: āhāw, ēkota nika-nitonawāw.
B: āhāw, māka ana mistahi nēhiyawascikēwin kēyāpic atoskātam.
A: kiyām, nohtē-aywēpiw ētokwē.

Notice that in the previous dialogue "ē" and the other subjunctive form marker "kā" seem to be used interchangeably. Although some people would argue that there is no difference between the two that is not the case.

As a simple rule of thumb, "ē" is used as the subjunctive form marker in at least three situations. The English counterparts translate to: (1) "as..."; (2) a main clause with an "ing" verb as the dependent clause; and (3) after complementizer "because" – "kā" would be used as the subjunctive form marker: (a) for time clause; for instance after "when... ispīhk"; (b) when there is an assumption about the situation; (c) when there are complementizers such as "that, " "who," and "before," (d) and in most "tān" questions:

tānitē kā-kī-itohtēyēk. – Where did you (pl.) go?
kīkwāy kā-kī-atāwēyan. – What did you (sg.) buy?
tāniwēhkāk aniki awāsisak kā-nihtā-nikamocik.
Literally: Where are they those children who can sing well.
But a proper English sentence would be: Where are those children who sing well?

The subjunctive mode occurs in a sentence where there is another verb which is in the indicative mode. In this case it functions as a subordinate clause. Whenever this happens, the verb in the indicative mode usually indicates the past or future tense. The second verb is quite often expressed in the present tense and is usually in the subjunctive form. Although the present tense is used, the verb which is in the indicative mode sets the time of the action. Therefore, it is unnecessary for the verb in the subjunctive form to also be in the past tense:

niki-pakāsimonān ispīhk kā-itohtēyāhk sākahikanihk.
We swam when we went to the lake.
kī-mīcisowak mayawāc kā-takohtēcik.
They ate as soon as they arrived.

The subjunctive form can be used in a special way where this particular form occurs as the only verb. The verb will quite often be in the subjunctive form when the questions themselves contain verbs in the subjunctive mode:

Q. tānitē kā-kī-itohtēyan. – Where did you (sg.) go?
A. ōtēnāhk anima ē-kī-itohtēyān. – I went to town.

Before examining other examples, the subject of tenses must be explained. The past tense preverbs "kī-" and future intentive "wī-" are also used with this mode. The tense indicator is placed between "ē-" and the rest of the verb. But to express the future definite tense the usual preverb "kita" is not used, instead a "k" is attached to the "ē-" to give "kē-" which is used for all persons:

Q. tānispihk kā-kī-wāpamat kisimis. – When did you see your younger sibling?

A. ispihk ē-nipāt. – When she was sleeping.

Q. tānihi kē-atāwēyan. – Which ones will you buy?

A. anihi kā-mihkwāki. – Those that are red/Those red ones.

The "ē" can be replaced by kā, ta, kakī, depending on the situation. For example:

kikī-wāpamāwak cī aniki iskwēsisak kā-nikamocik.
Did you (sg.) see those girls who were singing?

kī-pimohtatāw cī anima maskimot kā-osāwāyik.
Literally: Did he carry that bag which is orange?/Did he carry that orange bag?

ēwako cī ana kākī-nikamot.
Is that the one who sang?

"mēkwāc" and "ispihk" frequently occur with the subjunctive form. When mēkwāc occurs before the verb it is pronounced with the "c," but if it is used between "ē" and the rest of the verb then the "c" is dropped. The meaning is the same either way:

nikī-wāpamāwak mēkwāc ē-atoskēcik.
I saw them while they were working.

nikī-wāpamāwak ē-mēkwā-atoskēcik.
I saw them while they were working.

The animate intransitive verbs follow the table below:

Subjunctive

1	ē- _____	yān
2	ē- _____	yan
3	ē- _____	t
3'	ē- _____	yit
1P	ē- _____	yāhk
21	ē- _____	yahk
2P	ē- _____	yēk
3P	ē- _____	cik
3'P	ē- _____	yit

For example:

1	ē-mīcisoyān	I am eating.
2	ē-mīcisoyan	You are eating.
3	ē-mīcisot	He is eating.
3'	ē-mīcisoyit	His _____ is eating.
1P	ē-mīcisoyāhk (excl)	We are eating.
21.	ē-mīcisoyahk (incl)	We are eating.
2P	ē-mīcisoyēk	You (pl) are eating.
3P	ē-mīcisocik	They are eating.
3'P	ē-mīcisoyit	Their _____ are eating.

The verb root can be inserted between "ē" and the endings without any change to the verb root. The table for TA verbs is as follows:

Direct		*T.A. Inverse*	
1	ē- _____ ak (ik)	1	ē- _____ it
2	ē- _____ at (cik)	2	ē- _____ isk
3	ē- _____ āt	3	ē- _____ ikot
3'	ē- _____ āyit	3'	ē- _____ ikoyit
1P	ē- _____ āyāhk (ik)	1P	ē- _____ ikoyāhk
21	ē- _____ āyahk (ik)	21	ē- _____ ikoyahk
2P	ē- _____ āyēk (ik)	2P	ē- _____ ikoyēk
3P	ē- _____ ācik	3P	ē- _____ ikocik
3'P	ē- _____ āyit	3'P	ē- _____ ikoyit

Just as there were endings for singular and plural for the transitive animate in the indicative mode, there are also two sets of suffixes in the subjunctive form for this purpose.

When there is a plural object, the last suffix is added to the singular ending. For example:

kī-wīcimētawēmēw wiya awāsisa mēkwāc ē-kiyokēyān.

He played with the children while I visited.

mēkwāc ē-kiyokawakik kī-māci-kimiwan.

While I was visiting them it began to rain.

Here are the tables for the TI class 1, 2, and 3.

Subjunctive Mode: TI (cl.1)

1	ē- _____ mān
2	ē- _____ man
3	ē- _____ hk
3'	ē- _____ miyit
1P	ē- _____ māhk
21	ē- _____ mahk
2P	ē- _____ mēk
3P	ē- _____ hkik
3'P	ē- _____ miyit

T.I. (cl.2) and T.I. (cl.3)

1	ē- _____ yān
2	ē- _____ yan
3	ē- _____ t
3'	ē- _____ yit
1P	ē- _____ yāhk
21	ē- _____ yahk
2P	ē- _____ yēk
3P	ē- _____ cik
3'P	ē- _____ yit

CHAPTER 26

Transitive Animate – Reflexive Form

Some transitive animate verb roots can be applied to one of the following verb conjugation tables and in doing so change the direction of the action. For instance, "I feed myself," "I laugh at myself," "I bathe myself." The word order of the sentence will further explain why the verbs are transitive animate, reflexive indicative.

eg.:	I	bathe	him/her.
	subject	verb	object
	I	bathe	myself.
	subject	verb	object

The object in each sentence is not only animate in classification but it also refers to the subject.

Indicative Reflexive

1	ni _____	ison
2	ki _____	ison
3	_____	isow
3'	_____	isoyiwa
1P	ni _____	isonān (excl)
21	ki _____	isonaw (incl)
2P	ki _____	isonāwāw
3P	_____	isowak
3'P	_____	isoyiwa

Imperative Reflexive

2	_____	iso
2P	_____	isok
21	_____	isotān

Some transitive animate verbs which can use the above patterns are:

kisipēkin	bathe/wash him/her
pāhpih	laugh at him/her
asam	feed him/her
mōh	make him/her cry

Not all transitive animate verb roots will fit into the pattern above. A number of verbs follow the table below to express the same concept:

Imperative Reflexive

2 _____ oso
2P _____ osok
21 _____ osotān

Indicative Reflexive

1	ni _____ oson		1P	ni _____ osonān
			21	ki _____ osonaw
2	ki _____ oson		2P	ki _____ osonāwāw
3	_____ osow		3P	_____ osowak
3'	_____ osoyiwa		3'P	_____ osoyiwa

Here are a few TA verbs that can be conjugated with the above pattern:

pakamahw	hit him/her.
sīkahw	comb him/her hair
wīsakahw	hurt him/her by hitting.

Still another pattern will accommodate other TA verb roots. It appears though that if the verb root ends in "aw" one drops this "aw" before using the verb conjugation paradigms.

Imperative Reflexive

2 _____ āso
2P _____ āsok
21 _____ āsotān

Indicative Reflexive

1	ni _____ āson		1P	ni _____ āsonān
			21	ki _____ āsonaw
2	ki _____ āson		2P	ki _____ āsonāwāw
3	_____ āsow		3P	_____ āsowak
3'	_____ āsoyiwa		3'P	_____ āsoyiwa

Some TA verbs that can be conjugated with these paradigms are:

atāwēstamaw	buy it for him/her.
pētamaw	bring it for him/her.
kiskinwahamaw	teach him/her.

Since we sometimes direct actions towards or for ourselves involving nouns that are inanimate in gender, there is a conjugation pattern for some transitive inanimate verbs:

kīsisa	cook it.	TI cl.1
sāsisa	fry it.	TI cl.1
pihkasa	toast it.	TI cl.1
kisipēkina	wash it	TI cl.1

There is no change to the verb root.

Imperative Reflexive

2 _____ māso
2P _____ māsok
21 _____ māsotān

Indicative Reflexive

1	ni _____	māson
2	ki _____	māson
3	_____	māsow
3'	_____	māsoyiwa
1P	ni _____	māsonān
21	ki _____	māsonaw
2P	ki _____	māsonāwāw
3P	_____	māsowak
3'P	_____	māsoyiwa

CHAPTER 27

This volume has presented only a brief glimpse of the Cree language. The focus on its grammatical structure fulfills an immediate need. Although an attempt to use practical examples has been made, the rich and vivid colloquial and idiomatic nature of Cree cannot be captured in written text. One might attempt to simulate conditions but the Cree-speaking community would be the best teacher.

However, it is hoped that this book introduces enough practical information for the reader to understand and to be aware of the complexity of this language.

APPENDIX A: VERB CHARTS

Sample Verb Charts

Immediate Imperative Mode			
person	preverb-	verb root	ending
2			
2P			
21			

Delayed Imperative Mode			
person	preverb-	verb root	ending
2			
2P			
21			

Indicative Mode						
person	person indicator	connective	tense-	preverb-	verb root	ending
1	ni					
2	ki					
3						
3'						
1P	ni					
21	ki					
2P	ki					
3P						
3'P						

Subjunctive Mode					
person	ē-	tense-	preverb-	verb root	ending
1	ē-				
2	ē-				
3	ē-				
3'	ē-				
1P	ē-				
21	ē-				
2P	ē-				
3P	ē-				
3'P	ē-				

Verb Chart 1: Animate Intransitive Verbs

Immediate Imperative Mode			
person	preverb-	verb root	ending
2			Ø
2P			k
21			tān

Delayed Imperative Mode			
person	preverb-	verb root	ending
2			hkan
2P			hkēk
21			hkahk

Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb root	ending	Ø
1	ni					n	
2	ki					n	
3						w, n	
3'						yiwa	
1P	ni					nān	
21	ki					naw	
2P	ki					nāwāw	
3P						wak	
3'P						yiwa	

Subjunctive Mode					
person	ē-	tense-	preverb-	verb root	ending
1	ē-				yān
2	ē-				yan
3	ē-				t
3'	ē-				yit
1P	ē-				yāhk
21	ē-				yahk
2P	ē-				yēk
3P	ē-				cik
3'P	ē-				yit

Verb Chart 2: Transitive Inanimate Verbs – Class 1

Immediate Imperative Mode			
person	preverb-	verb root	ending
2			a
2P			amok
21			ētān

Delayed Imperative Mode			
person	preverb-	verb root	ending
2			amohkan
2P			amohkēk
21			amohkahk

Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb root	ending	Ø
1	ni					ēn	
2	ki					ēn	
3						an	
3'						amiyiwa	
1P	ni					ēnān	
21	ki					ēnaw	
2P	ki					ēnāwāw	
3P						amwak	
3'P						amiyiwa	

Subjunctive Mode					
person	ē-	tense-	preverb-	verb root	ending
1	ē-				amān
2	ē-				aman
3	ē-				ahk
3'	ē-				amiyit
1P	ē-				amāhk
21	ē-				amahk
2P	ē-				amēk
3P	ē-				ahkik
3'P	ē-				amiyit

Verb Chart 3: Transitive Inanimate Verbs – Class 2

Immediate Imperative Mode			
person	preverb-	verb root	ending
2			
2P			k
21			tân

Delayed Imperative Mode			
person	preverb-	verb root	ending
2			hkan
2P			hkêk
21			hkahk

Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb root	ending	Ø
1	ni					n	
2	ki					n	
3						w	
3'						yiwa	
1P	ni					nân	
21	ki					naw	
2P	ki					nâwâw	
3P						wak	
3'P						yiwa	

Subjunctive Mode					
person	ê-	tense-	preverb-	verb root	ending
1	ê-				yân
2	ê-				yan
3	ê-				t
3'	ê-				yit
1P	ê-				yâhk
21	ê-				yahk
2P	ê-				yêk
3P	ê-				cik
3'P	ê-				yit

Verb Chart 4: Transitive Inanimate Verbs - Class 3

Immediate Imperative Mode			
person	preverb-	verb root	ending
2			Ø
2P			k
21			tân

Delayed Imperative Mode			
person	preverb-	verb root	ending
2			hkan
2P			hkêk
21			hkahk

Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb root	ending	Ø
1	ni					n	
2	ki					n	
3						w	
3'						yiwa	
1P	ni					nân	
21	ki					naw	
2P	ki					nâwâw	
3P						wak	
3'P						yiwa	

Subjunctive Mode					
person	ê-	tense-	preverb-	verb root	ending
1	ê-				yân
2	ê-				yan
3	ê-				t
3'	ê-				yit
1P	ê-				yâhk
21	ê-				yahk
2P	ê-				yêk
3P	ê-				cik
3'P	ê-				yit

Verb Chart 5: Transitive Animate Verbs

Immediate Imperative Mode				
person	preverb-	verb root	ending	plural
2			Ø	ik
2P			ihk	ok
21			ätän	ik

Delayed Imperative Mode				
person	preverb-	verb root	ending	plural
2			ähkan	ik
2P			ähkêhk	ok
21			ähkahk	ik

Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb root	ending	plural
1	ni					âw	ak
2	ki					âw	ak
3						êw	
3'						êyiwa	
1P	ni					ânân	ak
21	ki					ânaw	ak
2P	ki					âwâw	ak
3P						êwak	
3'P						êyiwa	

Subjunctive Mode						
person	ê	tense-	preverb-	verb root	ending	plural
1	ê				ak	ik
2	ê				at*	cik
3	ê				ât	
3'	ê				âyit	
1P	ê				âyâhk	ik
21	ê				âyahk	ik
2P	ê				âyêk	ik
3P	ê				âcik	
3'P	ê				âyit	

* – delete "i" before adding the plural suffix for plural object.

Verb Chart 6: Transitive Animate Verbs – Inverse – Class 1

TA – Immediate Imperative – Inverse – Class 1				
person	preverb-	verb root	singular ending	plural ending
2			in	
2/2P				inān
2P			ik	

Delayed Imperative Inverse				
person	preverb-	verb root	singular ending	plural ending
2			ihkan	
2/2P				ihkahk
2P			ihkēk	

Inverse Indicative							
person	person indicator	connective	tense-	preverb-	verb stem	singular ending	plural ending
1	ni					ik	wak
2	ki					ik	wak
3						ikow	
3'						ikoyiwa	
1P	ni					ikonān	ak
21	ki					ikonaw	ak
2P	ki					ikowāw	ak
3P						ikowak	
3'P						ikoyiwa	

Inverse Subjunctive						
person	ē	tense-	preverb-	verb stem	singular ending	plural ending
1	ē				it*	cik
2	ē				isk	ik
3	ē				ikot	
3'	ē				ikoyit	
1P	ē				ikoyāhk	ik
21	ē				ikoyahk	ik
2P	ē				ikoyēk	ik
3P	ē				ikocik	
3'P	ē				ikoyit	

* – delete "t" before adding the plural suffix for plural object.

Verb Chart 7: Transitive Animate Verbs – Inverse – Class 2

Immediate Imperative Inverse Mode				
person	preverb-	verb stem	singular ending	plural ending
2			on	
2/2P				onân
2P			ok	

Delayed Imperative Inverse				
person	preverb-	verb stem	singular ending	plural ending
2			hokan	
2/2P				hokâhk
2P			hokêk	

Inverse Indicative							
person	person indicator	connective	tense-	preverb-	verb stem	singular ending	plural ending
1	ni					ok	wak
2	ki					ok	wak
3						okow	
3'						okoyiwa	
1P	ni					okonân	ak
21	ki					okonaw	ak
2P	ki					okowâw	ak
3P						okowak	
3'P						okoyiwa	

Inverse Subjunctive						
person	ē	tense-	preverb-	verb stem	singular ending	plural ending
1	ē				ot*	cik
2	ē				osk	ik
3	ē				okot	
3'	ē				okoyit	
1P	ē				okoyâhk	ok
21	ē				okoyahk	ok
2P	ē				okoyêk	ok
3P	ē				okocik	
3'P	ē				okoyit	

* – delete "i" before adding the plural suffix for plural object.

Verb Chart 8: Transitive Animate Verbs – Inverse – Class 3

Immediate Imperative Inverse Mode				
person	preverb-	verb stem	singular ending	plural ending
2			in	
2/2P				inân
2P			ik	

Delayed Imperative Inverse				
person	preverb-	verb stem	singular ending	plural ending
2			ihkan	
2/2P				ihkâhk
2P			ihkêk	

Inverse Indicative							
person	person indicator	connective	tense-	preverb-	verb stem	singular ending	plural ending
1	ni					âk	wak
2	ki					âk	wak
3						âkow	
3'						âkoyiwa	
1P	ni					âkonân	ak
21	ki					âkonaw	ak
2P	ki					âkowâw	ak
3P						âkowak	
3'P						âkoyiwa	

Inverse Subjunctive						
person	ê	tense-	preverb-	verb stem	singular ending	plural ending
1	ê				it*	cik
2	ê				isk	ik
3	ê				âkot	
3'	ê				âkoyit	
1P	ê				âkoyâhk	ok
21	ê				âkoyahk	ok
2P	ê				âkoyêk	ok
3P	ê				âkocik	
3'P	ê				âkoyit	

* – delete "i" before adding the plural suffix for plural object.

Verb Chart 9: TI (Class 1) Reflexive

Immediate Imperative			
person	preverb-	verb stem	ending
2			âmâso
2P			âmâsotân
21			âmâsotân

Delayed Imperative Reflexive			
person	preverb-	verb root	ending
2			âmâsohkan
2P			âmâsohkêk
21			âmâsohkahk

Reflexive Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb stem	singular ending	plural ending
1	ni					mâson	
2	ki					mâson	
3						mâsow	
3'						masoyiwa	
1P	ni					mâsonân	
21						mâsonaw	
2P	ki					masonâwâw	
3P	ki					mâsowak	
3'P						mâsoyiwa	

Reflexive Subjunctive						
person	ê	tense-	preverb-	verb stem	singular ending	plural ending
1	ê				mâsoyân	
2	ê				mâsoyan	
3	ê				mâsot	
3'	ê				mâsoyiwa	
1P	ê				mâsoyâhk	
21	ê				mâsoyahk	
2P	ê				mâsoyêk	
3P	ê				mâsocik	
3'P	ê				mâsoyiwa	

Verb Chart 10: Transitive Animate Verbs – Reflexive

Immediate Reflexive Imperative Mode			
person	preverb-	verb stem	ending
2			iso
2P			isok
21			isotân

Delayed Reflexive Imperative Mode			
person	preverb-	verb root	ending
2			isohkan
2P			isohkêk
21			isohkahk

Reflexive Indicative Mode							
person	person indicator	connective	tense-	preverb-	verb stem	singular ending	plural ending
1	ni					ison	
2	ki					ison	
3						isow	
3'						isoyiwa	
1P	ni					isonân	
21						isonaw	
2P	ki					isonâwâw	
3P	ki					isowak	
3'P						isoyiwa	

Reflexive Subjunctive						
person	ê	tense-	preverb-	verb stem	singular ending	plural ending
1	ê				isoyân	
2	ê				isoyan	
3	ê				isot	
3'	ê				isoyit	
1P	ê				isoyâhk	
21	ê				isoyahk	
2P	ê				isoyêk	
3P	ê				isocik	
3'P	ê				isoyit	

Verb Chart 11: Transitive Animate Verbs – Future Subjunctive

Transitive Animate Verbs – Future Subjunctive					
	tense-	preverb-	verb root	singular ending	plural ending
1				aki*	akwâwi
2				aci	atwâwi
3				aci	âci
3'				âyici	âyici
1P				âyâhko	âyâhkwâwi
21				âyahko	âyahkwawi
2P				âyâko	âyêkwâwi
3P				âtwâwi	âtwâwi
3'P				âyici	âyici

Transitive Inanimate (Class 1) – Future Subjunctive				
	tense-	preverb-	verb root	singular ending
1				mâni
2				mani
3				hki
3'				miyici
1P				mâhko
21				mahko
2P				mêko
3P				mâtwâwi
3'P				miyici

Transitive Inanimate (Class 2) & (Class 3) – Future Subjunctive				
	tense-	preverb-	verb root	singular ending
1				yâni
2				yani
3				ci
3'				yici
1P				yâhko
21				yahko
2P				yêko
3P				kwâwi
3'P				yici

Animate Intransitive – Future Subjunctive				
	tense-	preverb-	verb root	singular ending
1				yâni
2				yani
3				ci
3'				yici
1P				yâhko
21				yahko
2P				yêko
3P				twâwi
3'P				yici

* – do not use any part of the singular suffix for plural object; use the plural ending only.

APPENDIX B
VOCABULARY: CREE TO ENGLISH

A

acâhkos (A): star
acimosis: little dog/puppy
âcimowasinahikan: newspaper
âh: oh
âha: yes
âhâsiw (A): crow
ahcânis (I): ring
ahcâniwicihcis (I): ring finger
ahcâpiy: bow
âhkosiwikamik (I): hospital
ahkwacikan (I): freezer
âhpô: even/or
âhpô ci: or else
âhpô êtikwê (Av): perhaps/maybe/ possibly
-âhtik (Sf): wooden
akâmi-tipahaskân: United States
akâwâc (Av): hardly
akihtâsona (I): numbers
akimâw (refers to dates): it is counted.
akocikan (I): cupboard
akohp (I): blanket
akwanân (A): shawl
âmaciwêpicikan (I): elevator
amaciwis pimowinihk: Stanley Mission, SK
amisk (A): beaver
amiskowiyâs beaver meat
âmômêyi (I): honey
âmôsisipâskwat (I): honey
âmôw (A): bee
anâskân (I): sheet
anâskâsimon (I): mattress
anikwacask (A): gopher or squirrel
ânômin (A): oatmeal
âpacihcikana (I): appliances
âpahkwêwikamik (I): big top (tent)
âpâpiskahikan (I): key
apâskwiyâk: Le Pas, Manitoba
apihkêsak: Chinese people
âpihtâ-kisikâw: midday/noon
âpihtâ-tipiskâw: midnight
âpihtaw: half
âpihtawikosisân: Metis person
apiscikâkâkis (A): magpie
apisimôsos (A): deer
apisis: a little bit
-âpisk (Sf): made of metal
apistâcêkos: antelope
apoy (A): paddle
-âpoy (Sf): denotes liquid
asâkay (I): dress
asâm (A): snowshoe
asapâp (A): thread
âsay (Av): already
âsay mina: again
asicâyihk/asici (Pp): against
asikan (A): sock
asiniwipwâtak: Assiniboine people
asiniwipwâtinâhk: Assiniboine country
asiniy (A): stone/rock
asiskiy: soil/mud
askihk: reserve
askihk (A): pail/pot
askipwâwi (I): potato
askipwâwa (I): potatoes
askiwin: year
askiwisiwihtâkan (I): pepper
askiy (I): earth/land
aspin: since
aspiskwêsimon (I): pillow
astis (A): mitt
astisiy (I): sinew
astotin (I): hat
âta: although
atâmihk (Pp): bottom/under
atâmipihk: underwater
atâmiyowinisa (I): underclothes
atâwêwikamik (I): store
ati- (Pv): begin
atihkamêk (A): whitefish
âtiht: some
atim (A): dog
awasi- (Pp): to denote before/after
awasi-otâkosihk: the day before yesterday
awasi-tipiskâki: the night after next
awasi-tipiskohk: the night before last
awasi-wâpahki: the day after tomorrow

Pv - Preverb	Sf - Suffix	I - Inanimate
Pp - Preposition	Av - Adverb	A - Animate
Pr - Pronoun	Aj - Adjective	Ipr - Inter. Pronoun
	Cj - Conjunction	Pn - Prenoun

awâsis (A): child
awâsisak (A): children
awâsisihkân (A): doll
awiyak: someone
ayamihêwikisikâw: Sunday
ayamihêwiyiniw: preacher/priest
ayapihkêsis: spider
ayâpiy (A): net
ayikipisim: Frog Moon/April
ayikis (A): frog
ayikos: ant
ayinânêw: eight
ayinânêwomitanaw: eighty
ayinânêwosâp: eighteen
ayisiyiniw: person
ayisk (Cj): because/but
ayiwâk: more
ayôskan (A): raspberry
ayowinisa (I): clothes

C

câcâhkâyo (A): blackbird
cahcahkiw (A): pelican
capasis (Pp): below/under/lower
cawâscês: street
cêskwa: wait a minute/presently
ci: indicates a question (?)
cikahikan: axe
cikahikanâhtik (I): axe handle
cikâstêpayihcikan (I): television
cikêma (Cj): because/of course
ciki (Pp): near
cimân: canoe
cipahikanis: minute
cipotôn: pointed lips
cipwêyânak: Chipweyan people
cipwêyâninâhk: Chipweyan country/ region
cistahasêpon: fork

E

ê-akimiht: it is counted. [date]
êha: yes
êkâ: don't
êkâwiya: don't
-êkin (Sf): made of cloth
êkosi: that's enough, so
êkosi isi: like that
êkosi mina: also
êkota: there: a specific place
êkotê: over there
êkwa: and/now
êkwa mina: also
êkwayikohk: that much
êmihkwân (A): a spoon
êmihkwânis (A): a little spoon
êskwa: while
êtikwê: I suppose
êwako (Pr): that's the one
êwakwâna (A/sg.): that same one
êwakwânihi (I/pl.): those same ones
êwakwâniki (A/sg.): those same ones
êwakwânima (I/sg.): that same one
êwakwâwa (A/sg.): this same one

I

-ihkê (Sf): make it
ihkopiwipisim: Frost Moon/November
-imin (Sf): denotes berries
isi: denotes direction to/towards
isko: as far as /up to (distance)
iskonikan (I): leftover/reservation
iskotêw (I): there is a fire.
iskotêwâpoy (I): liquor
iskotêwotâpânâsk: train
iskwâhtêm (I): door
iskwayâc: last time
iskwêcihcis (I): the little finger
iskwêsis (A): little girl
iskwêsisâpoy (I): beer
iskwêw (A): woman
iskwêwasâkay (I): dress/woman's coat
ispatinaw (I): hill
ispayiki (Av. Phrase): when it happens/comes to be
ispi (Cj/Av): when
ispihk: when
ispimihk (Pp): up/upstairs
itê: denotes directions to/at
itêhkêyisi: in that direction
itokê: perhaps
itwahikanicihcis (I): the index/pointer finger
iyikohk: that much
iyinimina (I): blueberries
iyinisiwin: intelligence
iyiniw: person

K

-ka (Sf): future tense indicator
kahkiyaw: all
kahkiyaw awiyak: all [everybody]

Pv - Preverb	Sf - Suffix	I - Inanimate
Pp - Preposition	Av - Adverb	A - Animate
Pr - Pronoun	Aj - Adjective	Ipr - Inter. Pronoun
	Cj - Conjunction	Pn - Prenoun

kahkiyaw kikway: all [everything]
kakēpātisiwin: foolishness
kā-kihtwām: again [and again]
kākikē: always
kākito: be quiet!
kākwa (A): porcupine
kakwāhyaki (Av/Aj): great, extremely
kakwēcihkēmowina: questions
kamāmakos (A): butterfly
kā-mihkwaskwāhki (A): beets
-kan (Sf): denotes tools/instruments
kanātēyihtamowin: clean thoughts
kapēkisik: all day
kapētipisk: all night
kā-piskatahastāhk: province
kasihkwēwoyākan: sink/basin
kaskikwāsonāpisk (A): thimble
-kāso (Sf): pretend
kēhcinā (Colloq): perhaps/maybe
kēhkēk (A): hawk
kēhtē-ayak: Elders
kēkāc (Av): almost
kēkā-mitātaht: nine
kēkāc-mitātahtomitanaw-mitātahtosāp: ninety-nine
kēkāc-nisitanaw: nineteen
kēmā: or else
kēsiskaw: quickly
kēsiskawihkasikan (I): microwave
kēyāpic (Av): still/yet
-ki (Sf): indicates past tense
kihcēkosiwināhtik (I): ladder
kihci- (Pv/Pr): big/large/great
kihci-kiskinwahamātowikamik: university
kihci-mitātahtomitanaw: a thousand
kihci-mohkomāninānhk: United States
kihci-okimāskwēw: queen
kihci-okimāw: king
kihci-ōtēnaw (I): city
kihcikisik: outer space
kihcōkiniy (A): tomato
kihēw (A): thunderbird
kihkwētakāk: corner
kihtwām (Av): again
kikih (I): your home
kikisēpāyāw: morning
kimisāhowinēkin (I): toilet paper
kimiwanāpoy: rain water
kimiwanasākay (I): raincoat
kimōc: secretly
kinēpik (A): snake
kinikinik (I): shrub mixture for smoking in a pipe (red willow bark & green leaves)
kinosēw (A): fish [generic term]
kinosēwikamik (I): fish plant
kipahikanihk (I): jail/Fort Qu'Appelle, SK
kipatāhtāmowin: faint [condition]/loss of breath
kisāpahcikan (I): fireplace
kisāstēwāpoy (I): pop
kiscikānis (I): garden
kisēmanitōwaskisina (I): sandals
kisēpisim: The Great Moon/January
kisik (I): the sky
kisipanohk: against the wall
kisipēkinikan: soap
kisipēkinimahkahk: tub
kisipēkistēwimahkahk (I): bathtub
kisipēkiyākanikan (I): dish washer
kisisowin (I): fever
kiskasākās (I): skirt
kiskasākay (I): skirt
kiskimitās (I): shorts/short pants
kiskinwahamātowikamik (I): school
kiskipocikan (I): saw
kispin/kisāspin (Pp): if
kista (Pr): you (sg) too/also
kistanaw (Pr): us (incl) also
kistapinānihk: Prince Albert, SK
kistawāw (Pr): you (pl) too/also
kistikān (I): field/farm
kitohcikan (I): musical instrument.
kitohcikan kā-natohtamihk (I): radio
kitohcikanēyāpiy: guitar string.
kiya: you (sg)
kiyām: it's all right/okay.
kiyām (Colloq): never mind, doesn't matter, so what!
kiyānaw: we (incl)
kiyawāw: you (pl)
kiyipa (Colloq): hurry up
kocawākanis (I): match
kocawānis: campfire
kohkominānihk: Grandmother's Bay, Sk.
kohkōs (A): pig/swine
kohkōsowiyās (I): pork/ham
kohkōsowiyin (I): bacon
kōna (A): snow
kōniwāpoy: snow water
kostācihkwāmowin: nightmare
kotak: other/another
kotak mina: another
kotawānāpisk (A): stove

Pv - Preverb	Sf - Suffix	I - Inanimate
Pp - Preposition	Av - Adverb	A - Animate
Pr - Pronoun	Aj - Adjective	Ipr - Inter. Pronoun
	Cj - Conjunction	Pn - Prenoun

kwāskohcisis (A): grasshopper
kwayask: right/true/correct
kwēkwēkōcis (A): firefly

M

macastēhamānakēwin (I): offering [ceremonies]
māci- (Pv): begin, start
maci- (Pv): bad, evil
mahkahk (I): barrel/tub
mahkēsis (A): fox
mahtāmin (A): corn
mahti (Colloq): please let's see
māka (Cj): but
māka mina (Colloq): as usual/of course
mākohikēwin (A): difficulty
mākwa (A): loon
mākwēyimowin (A): fear
māmaskāc (Colloq): exclamation indicating surprise, wonder/amazing!
māmawapiwin: meeting
māmawi- (Av/Aj/Pv): together
māmitonēyihcikana (I): thoughts
māna (Av): usually/used to
manahikan (I): cream
manicōs (A): bug
manōmin (A): wild rice
masinahikan (I): book
masinahikanācikos (I): pencil
masinahikanēkin (I): paper
maskasiy (A): finger/toe nail
maskēkōmina (I): cranberries
maskihkisa (I): pills
maskihkiwāpoy (I): herb tea/medicine [liquids]
maskihkiwiskwēw (A): nurse
maskihkiwiyiniw: doctor
maskihkiy (I): medicine
maskimocisak (A): beans [literally little bags]
maskimot (I): bag
maskisin (I): shoe
māskōc (Av/Pp): perhaps/maybe
maskohkān (A): teddy bear
maskosimina (A): wild rice
maskosiya (I): grass/hay
maskwa (A): bear
mastaw: new, recent
matay (I): stomach/belly
matwānci (Colloq): perhaps/I wonder
mawimoscikēwin: prayer
māyatik (A): sheep
māyi- (Pv): bad, evil
mēnikan (I): fence
mēscakāsa (I): hair
mēstacākanis (A): coyote
mētawēwinākan (I): toy
mētoni (Av): really, surely, very
micakisisa (I): sausages
micihciy (I): hand
micimāpoy (I): soup
micisowikamik (I): cafe/dining room
micisowināhtik (I): table
miciwin (I): food/groceries
mihcēt (Aj): many, lots
mihcētwāw: many times
mihcikwan (I): knee
mihkināhk (A): turtle
mihko (I): blood
mihkokwaniy (I): rose [flower]
mihkopēmak (A): red willows
mihkopiscipowin (I): blood poison
mihta (I/Pl): wood
mihtawakay (I): ear
mikis (A): bead
mikisihkācikēwin (I): beadwork
mikisiw (A): eagle
mikisiwipisim: Eagle Moon/February
mikiwām (I): home
mikiwāp (I): teepee
mikwan (A): feather
mikwāskonēw (I): chin
mikwayaw (I): neck
mina (Cj): and, also
mini (A): Maria fish
minihkwācikan (I): cup
minihkwākan (I): cup
minisa (I): saskatoon berries
minisihk: Saskatoon, Sk.
minōs (A): cat
mipit (I): tooth
mipwām (I): thigh
misatim (A): horse
misawāc: anyway
misi- (Pv): big, large
misicihcān (I): thumb
misit (I): foot
misiwē: all over/everywhere
misiwoyākan (I): toilet bowl/bed pan
miskahtik (I): forehead
miskāt (I): leg
miskisik (I): eye
miskisikohkāna (I): eye-glasses

Pv - Preverb	Sf - Suffix	I - Inanimate
Pp - Preposition	Av - Adverb	A - Animate
Pr - Pronoun	Aj - Adjective	Ipr - Inter. Pronoun
	Cj - Conjunction	Pn - Prenoun

miskiwan (I): nose
miskotākay (I): coat or dress
miskwamiy (A): ice
mispiskwan: back
mispiton (I): arm
mistahi: lots [quantity]
mistahkēsiw (A): lion
mistanask (A): badger
mistik (I): wood/stick
mistikōsih (I): boat
mistikōsiwak: French people, literally wood boat people
mistikowacis (I): small box
mistikowat (I): box
mistikwān (I): head
mistikwaskihk (A): drum
mitāpiskan (I): jaw
mitās (A): pants/trousers
mitātaht: ten
mitātahtomitanaw: one hundred
mitatikom (A): mucus
mitē (I): heart
mitēhimina (I): strawberries
mitihtikon: armpit
mitihtiman (I): shoulder
mitōn (I): mouth
mitos (A): tree
mitōskwan (I): elbow
miyaw (I): body
miyikosiwin (I): gift [talent]
miyikosowin: gift
miywātisiwin (I): good naturedness
mohcihk (Pp): on the floor/ground
mohcihtakāhk (Pp): on the floor
mohciyāhtik: pine stem
mohkahōsiw (A): blue heron
mohkomān (I): knife
mohtēw (A): caterpillar
mōnahipān (I): well
mōniyās: caucasian
mōniyāw: caucasian
mostos (A): cow
mostosowiyās (I): beef
mōswa (A): moose
mōswākan (I): scissors
mōswēkin: moose hide
mōswowiyās (I): moose meat
mōtayāpisk (I): jar
mowac (Colloq): most
mōy wihkāc: never
mwāc: no
mwāc āhpō: not even/no
mwēstas (Av/Cj/Pp): later, after

N

nā: indicates question
nah (Colloq/Imp): here take this
nahiyikohk: just right (amount)
nahkawiyininahk (A): Ojibway/Saulteaux region
nahkawiyiniw(ak) (A): an Ojibway/Saulteaux person/people
nakiskātowin: meeting
namēkōs (A): lake trout
namēpin (ak) (A): suckerfish
namēw (ak) (A): sturgeon fish
namōya: no
namōya awiyak: nobody
namōya cēskwa: not yet
namōya kikway: nothing
nānapāwisk... (Colloq): used to express: oh he's arriving now when he should have arrived when was I moving the stove or other more convenient time.
nānapēc/sisikwac: all of a sudden
nānitaw (Av/Pp): about (approx.)/perhaps/maybe
napatāk(wa) (I): potato(es)
napakitāpānāsk(wak) (A): toboggan(s)
nāpēsis(ak) (A): boy(s)
nāpēw(ak) (A): man [men]
nāpēwasākay(a) (I): a man's coat/men's coat
napwapison (I): hopple
nasihkāc (Av): slowly
naskwēwasihtwēwina (I): answers
naspāc (Pp): opposite
nāspic: continuous
nawac: better/more
nāway: behind/at the back/end
nēhiyānāhk (A): Cree country/region
nēhiyaw(ak) (A): Cree person/s
nēhiyaw-mawimoscikēwin: Cree ceremony
nēwāpēwak: there are four brothers
nēwāw: four times
nēwo: four
nēwo-kisikāw: Thursday
nēwomitanaw/nēmitanaw: forty
nēwosāp: fourteen
nicāhkos (A): my sister-in-law [used by females only]
nicawāsisimis(ak) (A): my child/children

Pv - Preverb	Sf - Suffix	I - Inanimate
Pp - Preposition	Av - Adverb	A - Animate
Pr - Pronoun	Aj - Adjective	Ipr - Inter. Pronoun
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nicimos(ak) (A): my boyfriend/ girlfriend/cousin(s) [sweetheart]
nihcâyihk (Pp): down/downstairs
nihtâ- (Pv): ability to do something
nihtiy (I): tea
nikâ (A): Mom
nikân (Pp): first/before ahead [used but may be used to refer to priority in time]
nikâwis(ak) (A): my aunt(s) [mother's sister]
nikâwiy (A): my mother
nikih (I): my home
nikik (A): otter
nikiskwêyâwinihk: in my own foolishness
nikosis(ak) (A): my son(s)
nikotwâsik: six
nikotwâsokisikâw: Saturday
nikotwâsomitanaw: sixty
nikotwâsosâp: sixteen
nikotwâswâpisk: six dollars
nimâmâ (A): my mother
nimosôm(ak) (A): my grandfather/s
ninâpêm (A): my husband/man
nipêwin (A/I): bed(s)
nipiminâna (A/I): cranberries
nipin: it is summer.
nipinohk: last summer
nipiy (I): water
nipiya (I): leaf/leaves/grass/salad
nisikos(ak) (A): my aunt(s) [father's sister/also my mother-in-law]
nisimis(ak) (A): my younger brother(s)/ sister(s)
nisis(ak) (A): my uncle [mother's brother/also father-in-law]
niska(k) (A): goose/geese
niskipisim: Goose Moon/March
niso: two
niso-kisikâw: Tuesday
nisosâp: twelve
nista (Pr): me too/also
nistamik: before [something] first
nistanân: us too/also
nistanaw: twenty
nistês: my older brother
nisto: three
nisto-kisikâw: Wednesday
nistomitanaw: thirty
nistosâp: thirteen
nistwâpisk: three dollars
nistwâw: thrice/three times
niswâpisk: two dollars
niswâw: twice
niswâw mitâtahtomitanaw: two hundred
nitânis (A): my daughter
nitawâc/nawac: instead
nitawi- (Pv): to go and –
nitisân (ak) (A): my sibling
nitiskwêm (A): my woman
nitôsis (ak) (A): my aunt(s)
nitôtêm(ak) (A): my friend(s)
niwîkimâkan (A): my wife/husband/spouse
niya: me/I
niyanân: us/we
niyânan: five
niyânanwâpisk: five dollars
niyânokisikâw: Friday
niyânomitanaw: fifty
niyânosâp: fifteen
nôcihitowipisim: Mating Moon/September
nohcâwis(ak) (A): my uncle [father's brother]
nohcimihk (Pp): inland [on the inside]
nohkom(ak) (A): my grandmother(s)
nohtâwiy (A): my father
nohtê- (Pv): to want
nôtikwêw(ak) (A): an old lady [ladies]

O

ocâhk (A): crane
ôcêw (A): fly
ocipitikowin: cramps
ôcisisak(th) (A): rice
ohci (Pp): from/for
ohcitaw: purposely
ôhôw (A): owl
ohpahowipisim: Flying Up Moon/August
ohpihkasikan (A): yeast
okâsicihkomêsak (th): kindergarten pupils (local term - Stanley Mission, SK)
okâw (A): pickerel/walleye
okâwiya (A): his/her mother.
okimâhkân (A): chief
okiniyak (A): rose bush berries[rose hips]
omâciw (A): hunter
omikwanak (A): wings
omisisi: this way
osâm (Cj): because
osâmitôn: mouthy/gossipy person
osâpahtêw: hazy smoke/it is smokey/ hazy
osâwâpoy: orange juice/pop
osâwâs (A): orange
ôsih (I): boat
oskan (I): bone

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oskana-kā-asastēki: pile of bones: City of Regina
oskātāskw(ak) (A): carrot(s)
oskāyak (A): young people/teenagers
oskinikiskwēw (A): young woman [adolescent]
oskinikiw (A): young man [adolescent]
ospwākan (A): pipe
ostēsimāwasinahikan (I): treaty/constitution
ostēsimāwēyasiwēwin (I): constitution
otākosihk: yesterday
otāpānāsk (A): toboggan/sled/car
otāpiskākanēsis (A): killdeer
otēhimin (A): strawberry
ōtēnaw: town
otisihkān (I): turnip
otōnapi (A): tullabee
owanihikēw (A): trapper
owikihtow (A): bridegroom
oyākan (I): dish

P

pāhkahāhkwān (A): chicken[domestic]
pahkahāhkwānowiyās (I): chicken meat
pahkahtowān (A): ball
pahkān: different kind
pahkēkin (I): leather/hide
pahkwastēwinikan (I): clothes dryer
pahkwēsikan (A): bannock
pakān (A): nut
pakwahtēhon (I): belt
pakwānikamik (I): tent
pāmwayēs (Aj/Av/Cj): before
panicāyisihk: Punnichy, SK
papakōwayān (I): shirt/blouse
papakōwayānēkin (I): cotton fabric
papayēkatōn: big mouth/mouthy person
papēyahtak: slowly/carefully
parkihk: Creeized word for park
pāskac: besides
paskāwihowipisim: Hatching Moon/June
paskēwihitowin: separation [re: marriage]
pāskisikan (I): rifle/gun
paskowipisim: The Moulting Moon/July
paskwāmostos (A): buffalo
paskwāmostosowiyās (I): buffalo meat
paskwāwihkwaskwa (I): sage
paspaskiw (A): birch grouse
pāstāmowin: curse
pātos (Aj/Av/Cj): later
pawācakinasisipisim: Frost-Exploding Moon/ December
pē- (Pv): come
pēci- (Pv): come
pēskōmina (I): pepper
pēyak: one
pēyako- (Pv): alone/by oneself
pēyako-kisikāw: the first day/Monday
pēyakosāp: eleven
pēyakwan (Av/Aj): the same/similar
pēyakwāpisk: one dollar
pēyakwāw: once
pēyakwāw ēsa: once upon a time/one time
pēyakwāw-kihci-mitātaht-omitanaw: one thousand
picikwās (A): apple
pihcāyihk (Pp/Av): indoors/inside
pihēw (A): grouse/partridge
pihkasikan (A): toast
pihkatēwāpoy (I): coffee
pihpihciw (A): robin
pihtawētās (I): undershorts
pihtokamik (Pp/Av): inside/indoors
pihtowēskikanak (I): long underwear/ longjohns
pikiwaskisin (I): rubber boot
piko: only
pimācihowin (I): culture
pimicāskwēyāsihk: Lloydminister, SK
pimicāyihk (Pp): along
pimihākan (I): aeroplane
pimihāwipisim: Migrating Moon/October
pimihkān (I): pemmican
piminahkwān (I): rope
pimipicēs (A): motorized vehicle
pimiy: lard/grease/oil
pimiyākan (I): aeroplane
pipikwan: eagle bone whistle
piponasākay (I): winter coat
piponāyis (A): chicken hawk
piscipowin (I): poison
pisim (A): the moon/sun/month
pisimohkān (A): clock
pisiskēs (A): raccoon
pisiskiw (A): animal
piswēkasikan (A): bread
piswēkasikanisak (A): buns
piswēsākās (I): sweater
pitamā (Aj/Av): first [before doing something else]
pitātiwēwak (A): Europeans

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piwâpisk (I): steel/iron
piwâpiskos: penny
piwaya (I): hair off a hide
piyêsis (A): bird
piyisk: finally
pokwitê: everywhere
pôni- (Pv): quit/stop
pôni-âpihtâ-kisikâw: afternoon
pôsinâpâsk (A): bus
pôsis (A): cat
pôsiyiwat: suitcase
pôtâcikêsis (A): mole
pwâsimowak: Assiniboine people

siwihtâkan (I): salt
siwinikan (A): sugar
siwinos (I): candy
-skâw (Sf): denotes an abundance of
sohkêsis (Colloq): little faster/harder
sôhki- (Pv): denotes great effort
sôminak (A): raisins/grapes
sôminâpoy (I): wine
sôminis (A): currants/raisins
sôniyâs (A): quarter
sôniyâw (A): money
sôskwahikan (A): an iron [for ironing clothes]
sôsowatim: mule

S

sakahikan (I): nail [for building]
sâkahikan (I): lake
sakimês (A): mosquito
sakimêskâw: a lot of mosquitoes
sâkipakâwipisim: The Budding Moon/ May
sâkitawâhk: Buffalo Narrows, SK
sâkwahtamo (A): large hawk
sâpahcikanihk: teepee smoke opening
sâpo- (Pv): through
sâpôminak (A): gooseberries
saskawâpiskos (A): striped gopher
sâsakâwâpiskos (A): chipmunk
sâsâpiskisikan (A): frying pan
sêkêpayis (A): car
sêkowêpinâpisk (I): oven
sêmâk (Av): immediately
sênapân (A): ribbon
sênapânêkin (I): satin/silk fabric
sêskicês (I): head roach-regalia
sihkos (A): weasel
sikâk (A): skunk
sikopocikan (I): grinder
sikwanâspinêwin: spring fever
simâkanis (A): policeman
sipâhk (Pp): under
sipiy (I): river
sisikoc (Av): suddenly
sisikopicikaniwiyâs (I): hamburger/ground beef
sisip (A): duck
sisip-askihk (A): kettle
sisipâskwat (I): maple sugar
sisonê (Av): along
siwâpoy (I): juice/pop/kool aid
siwâs (I): candy
siwihkasikan (A): cake/sweet baked goods

T

tahkascikan (I): refrigerator
tahkohc (Pp): on top of
tahkopicikan (I): string
tahpisiminak (A): necklace
tahtopipon: yearly
takôtâni (Colloq): it is a good thing
takwahiminâna (I): chokecherries
takwâkipisim: Autumn Moon/ September
tâna (Ipr/A/Sg): which one?
tânêhki (Ipr): why?
tâniki (Ipr/A/pl): which ones?
tânikohk (Ipr): how much?[quantity]
tânima (Ipr/I/sg): which one?
tânisi (Ipr): how/how are you?
tânispihk (Ipr): when?
tânitahto (Ipr): how many?[number]
tânitahtwâw (Ipr): how many times?
tânitê (Ipr): where?
tânitowahk (Ipr): what kind?
tâniwâ (Ipr/A/sg): where is he/she?
tâniwê (Ipr/I/sg): where is it?
tâniwêhâ (Ipr/I/pl): where are they?
tâniwêhkâk (Ipr/A/pl): where are they?
tâpakwân (I): snare
tâpiskâkan (A): scarf/necktie
tâpiskâkan (I): collar, [horse collar]
tâpiskôc: just like/similar
tâpitaw: always
tâpwê: sure/truly
tâpwêhtêyimowin: belief
tawâw (Colloq): there is room/come in
tâwicihcis (I): the middle finger
têhtapiwin (I): chair/saddle
têpakohp: seven
têpakohpomitanaw: seventy

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tēpakohposāp: seventeen
tēpiyāhk: as long as
tēwāpitēwin: tooth ache
tēwēhikan (A): drum
tipahaskān: mile
tipahikan: hour/measurement
tipiskāwipisim: moon
tipiskohk: last night
tohtōsāpōwipimiy (I): butter
tohtōsāpoy (I): milk

W

wacask (A): muskrat
wācistakāc (Colloq): gee!
waciston (I): nest
wahpahmēk (A): whale
wāhyaw (Av): far
wāhyawēs: little further
wākās (A): banana
wākayōs (A): bear
wanāskōhc (Pp): at the end
wāpahki: tomorrow
wāpakosis (A): mouse
wāpamon (I): glass/mirror
wāpicāhk (A): whooping crane
wāpikwaniy (I): flower
wāpinōmin (A): rice
wāpisiw (A): swan
wāpos (A): rabbit
wāposwayān (A): rabbit skin
wāsakām: around
wāsaskotēnikan (I): lamp
wāsēnamawin (I): window
wāsēnikan (I): window
wāskahikan (I): house
wāskāhikan (I): pliers/screwdriver
wāskāhikanihk: Cumberland House, SK
wāskāsimowin: Round Dance
waskitaskisin (I): overshoe
wāwa (I): eggs
wāwāskēsiw (A): elk
wawētinahk: easily
wāwi (I): egg
wāwipac: frequently
wāwis: especially
wayakayak (A): fish scales
wayawitimihk: outside/outdoors
wēpināson (A): ceremonial cloth
wihcēkaskosis (A): onion
wihkāc: ever
wihkēs (I): muskrat root
wihkihkasikan (A): cake
wihkwaskwa: sweet grass
wihkwēpana: long underwear
wihtikohkānimiciwin (Colloq): popcorn
-wikamik (Sf): denotes buildings
winasakātēhp (A): groundhog
winimahkahk (A): garbage/slop pail
wipac: soon/early
wīpicisis (A): goldeye
wisakat (I): pepper
wiyakāc (Colloq): that's too bad
wiyās (I): meat
wiyitihp: brain

Y

-yāpiy (Sf): denotes cords/strings/lines
yāyaw (Av): rather/instead
yēkaw: sand
yiwahikanak (A): pounded meat/fish
yiyikastis (A): glove
yiyikicihcis (I): finger
yiyikisitān (I): toe

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APPENDIX C
VOCABULARY: ENGLISH TO CREE

A

ability to do something (Pv): nihtā-
about perhaps/maybe (Av Pp): nānitaw/ māskōc
abundance of (Sf): -skāw
aeroplane (I): pimihākan/(I) pimiyākan
after/later (Pp/Av/Cj): mwēstas/pātos
afternoon: pōni-āpihtā-kīsikāw
again (Av): kihtwām/āsay mina
again and again: kā-kihtwām
against (Pp): asicāyihk/asici
all: kahkiyaw
all [everybody]: kahkiyaw awiyak
all [everything]: kahkiyaw kīkway
all day: kapēkisik
all night: kapētipisk
all of a sudden/suddenly: nānapēc/sisikwac
all over/everywhere: misiwē
almost (Av): kēkāc/kēkā
alone/by oneself (Pv): pēyako-
along (Pp): sisonē/asici pimicāyihk
already (Av): āsay
also: ēkwa mina/ēkosi mina
although: āta
always: tāpitaw
always: kākikē
and/also: ēkwa/mina/ēkwa mina
and/now: ēkwa
animal (A): pisiskiw
another: kotak mina
answers: naskwēwasihtwēwina
ant: ayikos
antelope: apistācēkos
anyway: misawāc
apple (A): picikwās
appliances (I): āpacihcikana
April/Frog Moon: ayikipisim
arm (I): mispiton(a)
armpit: mitihtikon
around an object: wāsakām
as far as/up to [distance]: isko
as long as: tēpiyāhk
as usual/of course (Colloq): māka mina
Assiniboine Country: asiniwipwātināhk
Assiniboine people: asiniwipwātak/ pwāsimowak
Assiniboine reserve: asiniwipwātināhk
at the end: wanāskōhc
August/Flying Up Moon: ohpahōwipisim
aunt, my: nikāwis/nitōsis
aunt, my/also my mother-in-law: nisikos
Autumn Moon/September: takwākipisim
axe handle (I): cikahikanāhtik
axes (I): cikahikan

B

back [part of body]: mispiskwan
back [direction] at the: nāway/otāhk
back [up against the wall]: kisipanohk
bacon (I): kohkōsiwiyin
bad (Pv): māyi-
bad/evil (Pv): maci-
badger (A): mistanask
bag (I): maskimot
ball (A): pahkahtowān
banana (A): wākās
bannock (A): pahkwēsikan
barrel (I): mahkahk
bath tub (I): kisipēkistēwimahkahk
bead (A): mikis
beadwork (I): mikisihkācikēwin
beans/little bags (A): maskimocisak
bear (A): maskwa/wākayōs
beaver (A): amisk
beaver meat (I): amiskowiyās
because/but (Cj): ayisk
because (Cj): cēkēmā/osām
bed (I): nipēwin
bee (A): āmōw
beef (I): mostosowiyās
beer (I): iskwēsisāpoy
beets (I): kā-mihkwaskwāhki
before (Av/Cj): pāmwayēs
before (Px): awasi-
before [something] first: nistamik
before/ahead (Aj/Av): nikān (used when

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referring to position, but may be used to refer to time)
begin/start (Pv): māci-
beginning to/in process of (Pv): ati-
behind [at the back/end]: nāway/otāhk
belief: tāpwētamowin
belly/stomach: matay
below/under/lower (Pp): capasīs
belt (I): pakwahtēhon
berries (denotes Sf): -imina
berries, saskatoon (I): minisa
beside/along (Aj): asicāyihk
besides: pāskac
better/more: nawac
big mouth/a mouthy person: papayēkatōn/ osāmitōn
big top tent (I): āpahkwēwikamik
big/large (Pv): misi-
big/large/great (Pv/Pr): kihci-
birch grouse (A): paspaskiw
birch tree (A): waskwēyāhtik
bird (A): piyēsis
blackbird (A): cācāhkāyow
blanket (I): akohp
blood (I): mihko
blood poison (I): mihkopiscipowin
blouse/shirt (I): papakōwayān
blue heron (A): mohkahāsiw
blueberries (I): iyinimina
boat (I): ōsih(ōsa)
body (I): miyaw
bone: oskan
book (I): masinahikan
boot, rubber (I): pikiwaskisin
bottom (Pp): atāmihk
bow (A): ahcāpiy
box (I): mistikowat
box, a little (I): miscikowacis
boy (A): nāpēsis
boyfriend/cousin, my (A): nicimos
brain (I): wiyitihp
bread (A): piswēkasikan
bridegroom (A): owikihtow
brother, older (A): nistēs
Budding Moon/May: sākipakāwipisim
buffalo (A): paskwāmostos
Buffalo Narrows, SK: sākitawāhk
bug (A): manicōs
building (Sf): -wikamik
building nail (I): sakahikan
buns (A): piswēkasikanisak
bus (A): pōsināpāsk
but (Cj): māka/cikēmā
but/because (Cj): ayisk
butter (I): tohtōsāpōwipimiy
butterfly (A): kamāmakos

C

cafe/dining room (I): micisowikamik
cake (A): siwihkasikan wihkihkasikan
candy (I): siwinos/siwās
canoe (I): cimān
car (A): sēkēpayis/otāpānāsk/pimipicēs
carrot (A): oskātāskw
cat (A): minōs/pōsis
caterpillar (A): mohtew
caucasian (A): mōniyāw/mōniyās
ceremonial cloth (I): wēpināson
chair (I): tēhtapiwin
chicken, domestic (A): pāhkahāhkwān
chicken hawk (A): piponāyis
chief (A): okimāhkān
child (A): awāsis
child[ren], my (A): nicawāsimisak
children (A): awāsisak
chin (I): mikwaskonēw
Chinese people (A): apihkēsak/ sēkipwacāskwak
chipmunk (A): sāsakāwāpiskos
Chipweyan country/region: cipwēyāninahk
Chipweyan people (A): cipwēyānak
chokecherries (I): takwahimina
city (I): kihci-ōtēnaw
clean thoughts: kanātēyihtamowin
clock (A): pisimohkān
cloth, made of (Sf): -ēkin
clothes (I): ayawinisa
clothes dryer (I): pahkwāstēwinikan
coat (I): miskotākay
coat, man's (I): nāpēwasākay
coat, woman's (I): iskwēwasākay
coffee (I): pihkatēwāpoy
collar (I): tāpiskākan
come (Pv): pē-/pēci-
come in (Colloq): tawāw
constitution (I): ostēsimāwēyasiwēwin
continuous: nāspic
cords/strings (Sf): -yāpi
corn (A): mahtāmin
corner: kihkwētakāk
correct: kwayask

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cotton [fabric] (I): papakowayānēkin
counted, it is: akimāw
cow (A): mostos
coyote (A): mēstacākanis
cramps: ocipitikowin
cranberries (I): maskēkomina/nipiminana
crane (A): ocāhk
cream (I): manihikan
Cree ceremony: nēhiyaw-mawimoscikēwin
Cree people (A): nēhiyawak
Cree region/country: nēhiyānāhk
Cree, a (A): nēhiyaw
crow (A): āhāsiw
culture: pimācihowin
Cumberland House, SK: wāskahikanihk
cup (I): minihkwākan/(I) minihkwācikan
cupboard (I): akocikan
currants/raisins (A): sōminis
curse: pāstāmowin

D

daughter, my: nitānis
dawn, approaching (I/LIV): pētāpan
day after tomorrow: awasi-wāpahki
day before/yesterday: awasi-otākosihk
day, all: kapēkisik
December/Frost-Exploding Moon: pawācakinasisipisim
deer (A): apisimōsos
difficulty: mākohikēwin
dining room (I): micisowikamik
direction [denotes to/at]: itē
direction, in that: itēhkē-isi
direction to/towards (Av): isi
dish (I): oyākan
dish washer (I): kisipēyākanikan
doctor (A): maskihkiwiyiniw
dogs (A): atim
doll (A): awāsisihkān
dollar, one (A): pēyakwāpisk/two (A): niswāpisk/three (A): nistwāpisk/ five (A): niyānwāpisk/six (A) nikotwāswāpisk
don't (Imper): ēkāwiya
door (I): iskwāhtēm
down/downstairs (Pp): nihcāyihk
down/on ground/floor (Pp): mohcihk
dress (I): asākay/miskotākay
dress [woman's]: iskwēwasākay
drum (A): mistikwaskihk/tēwēhikan
duck (A): sisip

E

eagle (A): mikisiw/kihēw
Eagle Moon/February: mikisiwipisim
eagle-bone whistle: pipikwan
ear (I): mihtawakay
early (Aj/Av): wipac
earth (I): askiy
easily: wawētinahk
effort, great (Pv): sōhki
egg (I): wāwi
eggs (I): wāwa
eight: ayinānēw
eighteen: ayinānēwosāp
eighty: ayinānēwomitanaw
elbow (I): mitōskwan
elders: kēhtēyak
elevator (I): āmaciwēpicikan
eleven: pēyakosāp
elk (A): wāwāskēsiw
enough (Aj/Av): ēkosi
especially: wāwis
Europeans (A): pitātiwēwak
even: āhpō
ever (Av/Sf): wihkāc
everybody (Av): kahkiyaw awiyak
everything: kahkiyaw kikway
everywhere: pokwitē/miswē-ita
evil (Pv): maci-
eye (I): miskisik

F

fabric (Sf): -ēkin
faint [condition]: kipatāhtāmowin
far (Av): wāhyaw
farm (I): kistikān
farther, a little: wāhyawēs
faster: sohkēsis
father, my (A): nohtāwiy
father-in-law/uncle (A): nisis
fear (A): mākwēyimowin
feather (A): mikwan
February/Eagle Moon: mikisiwipisim
fence (I): mēnikan
fever: kisisowin
field/farm (I): kistikān
fifteen: niyānosāp
fifty: niyānomitanaw
finally: piyisk
finger (I): yiyikicihcis
finger, index/pointer (I): itwahikanicihcis

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finger, middle (I): tāwicihcis
finger, ring (I): ahcāniwicihsis
finger, the little (I): iskwēcihcis
finger/toe nail (A): maskasiy
fire, there is a (I): iskotēw
firefly (A): kwēkwēkocis
fireplace (I): kisāpahcikan
first before doing something (Pp): pitamā
first/before/ahead used when (Pp): nikān
(referring to position but may be used to refer to priority in time)
fish [generic term] (A): kinosēw
fish plant (I): kinosēwikamik
five: niyānan
five dollars: niyānanwāpisk
floor, on the (Pp): mohcihtakāhk
flower (I): wāpikwaniy
fly (A): ōcēw
Flying Up Moon/August: ohpahōwipisim
food/groceries (I): miciwin
foolishness: kakēpātisiwin
foolishness, in my own: nikiskwēyāwinihk
foot (I): misit
forehead (I): miskahtik
fork: cistahasēpon
Fort Qu'Appelle: kipahikanihk
forty: nēmitanaw
four: nēwo
four brothers: nēwāpēwak
four times: nēwāw
fourteen: nēwosāp
fox (A): mahkēsis
freezer A (I): ahkwacikan
French people/wood boat people: mistikōsiwak
frequently: wāwipac
Friday: niyānokisikāw
fridge (I): tahkascikan
friend(s), my (A): nitōtēm(ak)
frog (A): ayikis
Frog Moon/April: ayikipisim
from/for (Pp): ohci
Frost Moon/November: ihkopiwipisim
Frost-Exploding Moon/ December: pawācakinasisipisim
frying pan (A): sāsāpiskisikan
future tense indicator (Sf): -ka-/-ta-/-wi-

G

garbage/slop pail (A): winimahkahk
garden (I): kistcikānis
gee! (Collq): wācistakāc
gift: miyikosowin
girl, a little (A): iskwēsis
girlfriend/cousin (A): nicimos
glass/mirror (I): wāpamon
glasses, eye (I): miskisikohkāna
glove (I): yiyikastis
go and (Pv): nitawi-
goldeye (A): wipicisis
good (Pv): miyo-
good naturedness: miywāhsiwin
goose [geese] (A): niska(k)
Goose Month/March: niskipisim
gooseberries (A): sāpōminak
gopher/squirrel (A): anikwacask
grandfather(s) (A): nimosōm(ak)
grandmother(s) (A): nohkom(ak)
Grandmother's Bay, SK (I): kohkominānihk
grapes/raisins (A): sōminak
grass (I): nipi/ maskosiya
grasshopper (A): kwāskohcisis
grease: pimiy
Great Moon/January: kisēpisim
great/big/large (Pv/Pn): kihci-
great/extremely (Av/Aj): kakwāhyaki
grinder (I): sikopocikan
groundhog (A): winasakātēhp
grouse (A): pihēw
grouse, a birch (A): papaskiw

H

hair (I): mēscakāsa
hair off a hide: piwaya
half: āpihtaw
half past: mina āpihtaw
ham/pork (I): kohkōsiwiyās
hamburger/ground meat (I): sikopicikaniwiyās
hand (I): micihciy
hard (Pv): sōhki-
hardly (Av): akāwāc
hat (I): astotin
Hatching Moon/June: paskāwihowipisim
haul, a large (A): sākwahtamo
hawk (A): kēhkēk
head (I): mistikwān
head roach-regalia (I): sēskicēs
heart (I): mitē
herb tea (I): maskihkiwāpoy
here take this (Colloq/imper): nah
hide, a (I): pāhkēkin

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highway: kihcimēskanaw
hill (I): ispatinaw, waciy
home (I): mikiwām
home, my (I): nikih
home, your (I): kikih
honey (I): amōmēyi/(I): amōsisipāskwat
hopple (I): napwapison
horse (A): misatim/mistatim
horse collar (I): tāpiskākan
hospital (I): āhkosiwikamik
hour/measurement: tipahikan
house (I): wāskahikan
how are you? (I.Pr): tānisi
how many? (I.Pr): tānitahto
how many times? (I.Pr): tānitahtwāw
how much? (I.Pr): tānikohk
hunter (A): omāciw
hurry up (Colloq): kiyipa
husband, my (A): nināpēm/niwikimākan

I

I/me: niya
I suppose/maybe: āhpō ētikwē
ice (A): miskwamiy
if (Pp): kispin/kisāpin
immediately (Av): sēmāk
in the morning [tomorrow]: kikisēpāyāki
index finger/pointer (I): itwahikanicihcis
Indian agent (A): sōniyāwikimāw
Indian person (A): iyiniw
indicates a question (?): ci
indicates past tense (Pv): ki-
indoors/inside (Pp/Av): pihcāyihk
inland [on the inside] (Pp): nohcimihk
inside/indoors (Pp/Av): pihtokamik
instead: nitawāc
instruments/tools (Sf): -an
intelligence: iyinisiwin
iron (I): piwāpisk
iron, an [clothes] (A): sōskwahikan
it is all right/okay/never mind (Colloq): kiyām
it is a good thing (Colloq): takohtāni

J

jail/Fort Qu'Appelle (I): kipahikanihk
January/Great Moon: kisēpisim
jar (I): mōtayāpisk
jaw (I): mitāpiskan
juice/pop/kool aid (I): siwāpoy/ kisāstewāpoy
July/Moulting Moon: paskowipisim
June/Hatching Moon: paskāwihowipisim
just like/similar: tāpiskōc
just right amount: nahiyikohk

K

kettle (A): sisip-askihk
key (I): āpāpiskahikan
killdeer (A): otāpiskākanēsis
kindergarten pupils (A): okāsicihkomēsak
king: kihci-okimāw
knee (I): mihcikwan
knife (I): mohkamān
kool aid (I): siwāpoy

L

ladder (I): kihcēkosiwināhtik
lady/ladies, old (A): nōtikwēw
lake (I): sākahikan
lake trout (A): namēkōs
lamp (I): wāsaskotēnikan
land (I): askiy
lard (I): pimiy
large/great (Pn): kihci-
large/hard/big (Pv): misi-
last night: tipiskohk
last summer: nipinohk
last time: iskwayāc
later (Aj/Av/Cj): pātos
later (Av/Cj/Pp): mwēstas
Le Pas, Manitoba: apāskwiyāk
leaf (I): nipiy
leather (I): pahkēkin
leftover/reservation (I): iskonikan
leg (I): miskāt
lettuce (I): nipiya
lightning (I): wāwāsaskotēpayin
like that: ēkosi isi
line/cord/string (Sf): -yāpiy
lion (A): mistahkēsiw
liquids (Sf): -āpoy
liquor (I): iskotēwāpoy
little bit: apisis
Lloydminister, SK: pimicāskwēyāsihk
long underwear/longjohns (I): pihtowēskikanak/wihkwēpāna
loon (A): mākwa
loss of breath: kipotāhtāmowin
lots [number] (Aj): mihcēt
lots [quantity] (Aj): mistahi
lower (Pp): capasis

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M

made of cloth (Sf): ēkin
made of metal (Sf): āpisk
magpie (A): apiscikākākis
make it (Sf): ihkē
man/men (A): nāpēw
man, my: nināpēm
many/lots (Aj): mihcēt
many times: mihcētwāw
maple sugar (I): sisipāskwat
March/Goose Moon: niskipisim
maria fish (A): miniy
match (I): kocawākanis
Mating Moon/September: nōcihitowipisim
mattress (I): anāskāsimon
May/Budding Moon: sākipakāwipisim
maybe (Av): māskōc/(Av): āphō ētikwē nānitaw
measurement: tipahikan
meat (I): wiyās
medicine: maskihkiy
medicine [liquid] (I): maskihkiwāpoy
meeting: nakiskātowin
meeting [conference]: māmawapiwin
metal, made of (Sf): -āpisk
Metis people (A): āpihtawikosisānak
Metis person (A): āpihtawikosisān
microwave (I): kēsiskawihkasikan
midday/noon: āpihtā-tipiskāw
Migrating Moon/October: pimihāwipisim
mile: tipahikan/mistik
milk (I): tohtōsāpoy
minute (I): cipahikanis
mirror (I): wāpamon
mitt (A): astis
mole (A): pōtācikēsis
Mom (VOC): nikā
Monday/the first day: pēyako-kisikāw
money (A): sōniyāw
month (A): pisim
moon (A): tipiskāwipisim
moose (A): mōswa
moose hide (I): mōswēkin
moose meat (I): mōswowiyās
more: ayiwāk/nawāc
morning, it is (IIV): kikisēpāyāw
morning, it is (IIV): wāpan
mosquito (A): sakimēs
mosquitoes [lots] (A): sakimēskāw
most (Colloq): mowac
mother, his/her (A): okāwiya
mother, my (A): nikāwiy/mināmā
motorized vehicle (A): pimipicēs
Moulting Moon/July: paskowipisim
mouse (A): wāpakosis
mouth (I): mitōn
much, that: iyikohk
much/lots: mistahi
mucus (A): mitatikom
mule (A): sōsowatim
musical instrument (I): kitohcikan
muskrat (A): wacask
muskrat root (I): wihkēs

N

nail [building] (I): sakahikan
nail [finger/toe]: maskasiy
name: wihowin
near: ciki
neck (I): mikwayaw
necklace [beads] (A): tahpisiminak
necktie: tāpiskākan
nest (I): waciston
net (A): ayapiy
never: mōy wihkāc
new/recent: mastaw
newspaper (I): ācimowasinahikan
nice (Pv): miyo-
night: tipiskāw
night after next: awasi-tipiskāki
night before last: awasi-tipiskohk
nightmare: kostācihkwāmowin
nine: kēkā-mitātaht
nineteen: kēkāc-nisitanaw
ninety: kēkāc-mitātaht-omitanaw
ninety-nine: kēkac-mitātahtomitanaw-mitātahtosāp
no: namōya/mwāc
nobody: namōya awiyak
noon: āpihtā-kisikāw
nose (I): miskiwan
not even (Colloq): mwāc āhpō
not yet: namōya cēskwa
nothing: namōya kikway
November/Frost Moon: ihkopiwipisim
now: ēkwa/mēkwāc
numbers: akihtāsona
nurse (A): maskihkiwiskwēw
nut (A): pakān

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O

oatmeal (A): ānōmin
October/Migrating Moon: pimihāwipisim
of course (Av): māka mina/cikēmā
offering (I): macastēhamānakēwin
oh: āh
oil (I): pimiy
Ojibway reserve/region (A): nahkawiyininahk
Ojibway, Saulteaux person/people: nahkawiyiniw
old lady (A): nōtikwēw
on the street: cawāsihk
on top of (Pp): tahkohc
once: pēyakwāw
once upon a time/one time: pēyakwāw ēsa
one: pēyak
one dollar: pēyakwāpisk
one hundred: mitātahtomitanaw
one thousand: pēyakwāw-kihci-mitātahtomitanaw
onion (A): wihcēkaskosis
onion soup (A): wihcēkaskosis-micimāpoy
only: piko/tēpiyāhk
opposite (Pp): naspāc
or (Cj): āhpō
or else: kēmā/āhpō ci
orange (A): osāwās
orange juice/pop (I): osāwāpoy
other: kotak
otter (A): nikik
out of: ohci
outer space (I): kihcikisik
outside/outdoors (Pp): wayawitimihk
oven (A): sēkowēpināpisk
over again: āsay mina
over there: ēkotē
overshoe (I): waskitaskisin
owl (A): ōhōw

P

paddle (A): apoy
pail (A): askihk
pants (A): mitās
paper (I): masinahikanēkin
park [Creeized word]: parkihk
partridge (A): pihēw
past tense indicator (Sf): ki-
pelican (A): cahcahkiw
pemmican (I): pimihkān
pencil (I): masinahikanācikos
penny (A): piwāpiskos
pepper (I): askiwisiwihtākan pēskōmina/wisakat
perhaps: itokē
perhaps/I wonder (Colloq): matwānci
perhaps/maybe (Av): āhpō ētikwē māskōc/nānitaw
person (A): ayisiyiniw iyiniw
person who talks too much: osāmitōn
pig (A): kohkōs
pile of bones/Regina, SK: oskana-kā-asastēki
pillow (I): aspiskwēsimon
pills (I): maskihkisa
pine stem: mohciyāhtik
pipe (A): ospwākan
please/let's see (Colloq): mahti
pliers/screwdriver (I): wāskāhikan
pointed-lips (I): cipotōn
poison (I): pihscipowin
policeman (A): simākanis
pop/orange juice: osāwāpoy siwāpoy kisāstēwāpoy
popcorn (Colloq): wihtikohkānimiciwin
porcupine (A): kākwa
pork (I): kohkōsiwiyās
potato/potatoes (I): napatāk
potatoes (I): askipwāwi/kistikāna
pounded meat/fish (A): yiwahikanak
prairie chicken (A): pihēw
prayer (I): mawimoscikēwin
preacher/priest (A): ayamihēwiyiniw
presently: mēkwāc
pretend (Sf): -kāso
Prince Albert, SK: kistapinānihk
province: kā-piskatahastāhk
Punnichy, SK: panicāyisihk
puppy/little dog (A): acimosis
purposely: ohcitaw

Q

quarter (A): pēyak sōniyās
queen (A): kihci-okimāskwēw
question indicator: ci
questions (I): kakwēcihkēmona
quickly: kēsiskaw
quit/stop (Pv): pōni-

R

rabbit (A): wāpos
rabbitskin (A): wāposwayān
raccoon: pisiskēs

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radio (I): kitohcikan kā-natohtamihk
raincoat (I): kimiwanasākay
rainwater: kimiwanāpoy
raisins (A): sōminak
raspberry (A): ayōskan
rather/instead (Av): yāyaw
really/surely/very (Av): mētoni
Red Willows (A): mihkopēmak
refrigerator (I): tahkascikan
Regina, SK: oskana kā-asastēki
reservation, Indian (I): iskonikan/askihk
ribbon (A): sēnapān
rice (A): wāpinōmin/ōcisisak(th)
rifle (I): pāskisikan
right/true/correct: kwayask
ring (A): ahcānis
ring finger (I): ahcāniwicihcis
river (I): sipiy
road (I): mēskanaw
robin (A): pihpihciw
rock/stone (A): asiniy
rope (I): piminahkwān
rose (I): mihkokwaniy
rose hips (A): okiniyak
round dance: wāskāsimowin
rubber boot (I): pikiwaskisin

S

saddle (A): tēhtapiwin
sage (I): paskwāwihkwaskwa
salad [literally leaves] (I): nipiya
salt (I): siwihtākan
same: pēyakwan
sand: yēkaw
sandals (I): kisēmanitōwaskisina
Saskatoon, SK: minisihk
satin/silk fabric (I): sēnapānēkin
Saturday: nikotwāsokisikāw
sausages (I): micakisisa
saw, a (I): kiskipocikan
scarf/necktie (A): tāpiskākan
school (I): kiskinwahamātowikamik
scissors (I): mōswākan
screwdriver (I): wāskāhikan
secretly: kimōc
separation [re: marriage]: paskēwihitowin
September/Autumn Moon: takwākipisim
seven: tēpakohp
seventeen: tēpakohposāp
seventy: tēpakohpomitanaw
shawl (A): akwanān
sheep (A): māyatik
sheet (I): anāskān
shirt/blouse (I): papakōwayān
shoe (I): maskisin
shorts/short pants (I): kiskimitās
shoulder (I): mitihtiman
shrub mixture (red willow bark & green leaves): kinikinik
sibling (A): nitisān
similar: tāpiskōc
since: aspin
sinew: astisi
sink: kasihkwēwoyākan
Sioux people: pwātak
Sioux reserve: pwātināhk
sister [my older]: nimis
sister-in-law, my (A)[used by female only]: nicāhkos
six: nikotwāsik
sixteen: nikotwāsosāp
sixty: nikotwāsomitanaw
skirt (I): kiskasākay/kiskasākās
skunk (A): sikāk
sky (I): kisik
sled/car (A): otāpanāsk
slowly (Av): nasihkāc/papēyahtak
smokey, a haze: osāpahtēw
snake (A): kinēpik
snare (I): tāpakwān
snow (A): kōna
snow water: kōniwāpoy
snowshoe (A): asām
so: ēkosi
soap (I): kisipēkinikan
sock (A): asikan
soil/mud (I): asiskiy/askiy
soldier (A): simākanis
some: ātiht
someone: awiyak
son, my (A): nikosis
soon: wīpac
soup (I): micimāpoy
spider: ayapihkēsis
spoon (A): ēmihkwān
spoon, a little (A): ēmihkwānis
spring fever: sikwanāspinēwin
squirrel (A): anikwacās
Stanley Mission: amaciwis pimowinihk
star (A): acāhkos
still/yet (Av): kēyāpic

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stomach/belly: matay
stone (A): asiniy
store (I): atāwēwikamik
stove (A): kotawānāpisk
strawberry (I): mitēhimin
string (I): tahkopicikan
strings (Sf): -yāpiy
striped gopher (A): sasakawāpiskos
sturgeon, a fish (A): namēw
suckerfish, a (A): namēpin
suddenly (Av): sisikoc
sugar (A): siwinikan
suitcase (I): pōsiyiwat
sun (A): kisikāw-pisim/pisim
Sunday: ayamihēwikisikāw
suppose, I (Colloq): ētikwē
surely/true: tāpwē
surprise/wonder(exclamation) (Colloq): māmaskāc
swan (A): wāpisiw
sweater (I): piswēsākas/sipēkiskāwayān/ sipēkiskāwisākās
sweet baked goods (A): siwihkasikanak
sweetgrass (I): wihkwaskwa
swine (A): kohkōs

T

table (I): micisowināhtik
tea (I): nihtiy
teddy bear (A): maskohkān
teepee (I): mikiwāp
teepee smoke opening: sāpahcikanihk
television (I): cikāstēpayihcikan
ten: mitātaht
tent (I): pakwānikamik
that much: ēkwayikohk/iyikohk
that same one (I): ēwakwānima
that same one (A): ēwakwāna
that's enough/right/all: ēkosi
that's the one: ēwako
that's too bad (Colloq): wiyakāc
there, a specific place: ēkota
there are four brothers: nēwāpēwak
there is room/come in (Colloq): tawāw
thigh: mipwām
thimble (A): kaskikwāsonāpisk
thirteen: nistosāp
thirty: nistomitanaw
this morning: kikisēp
this same one (A): ēwakwāwa
this way: omisisi
those same ones (A): ēwakwāniki
those same ones (I): ēwakwānihi
thoughts (I): māmitonēyihcikana
thousand: kihci-mitātahtomitanaw
thread (A): asapāp
three: nisto
three dollars: nistawāpisk
three times/thrice: nistwāw
through (Pn/Pv): sāpo-
thumb (I): misicihcān
thunderbird (A): piyēsiw
Thursday: nēwo-kisikāw
to go and (Pv): nitawi
to want (Pv): nohtē
toast (A): pihkasikan
toboggan(s) (A): napakitāpānāsk
toe (I): yiyikisitān
toe nail/finger nail (A): maskasiy
together (Av/Aj/Pv): māmawi
toilet bowl/bed pan (I): misiwoyākan
toilet paper (I): kimisāhowinēkin
tomato (A): kihci-okiniy
tomorrow: wāpahki
tonight: tipiskāki
tooth (I): mipit
toothache: tēwāpitēwin
town: ōcēnās
toy (I): mētawēwinākan
train: iskotēwotāpānāsk
trapper (A): owanihikēw
treaty/constitution (I): ostēsimāwasinahikēwin
tree (A): mitōs
trousers (A): mitās
trout, lake (A): namēkōs
true: kwayask
truly: tāpwē
Tuesday: niso-kisikāw
tullabee (A): otōnapiy
turnip: otisihkān
turtle (A): mihkināhk
twelve: nisosāp
twenty: nistanaw
twice: niswāw
two: niso
two hundred: niswāw mitātahtomitanaw

U

uncle, my [also father-in-law] (A): nisis
uncle [father's brother]: nohcāwis

Pv - Preverb	Av - Adverb	A - Animate
Pp - Preposition	Aj - Adjective	Ipr - Inter. Pronoun
Pr - Pronoun	Cj - Conjunction	Pn - Prenoun
Sf - Suffix	I - Inanimate	

under: atāmihk/sīpāhk
underclothes: atāmiyowinisa
undershorts: pihtawētās
underwater: atāmipihk
underwear, long/longjohns: pihtowēskikanak/ wihkwēpānak
United States: kihci-mohkomāninihk/ akāmi-tipahaskān
university: kihci-kiskinwahamātowikamik
until (Cj/Aj): ispī
up to a distance (Cj): isko
up/upstairs (Pp): ispimihk
us (inclusive) too (Pr): kistanaw
us too/also: nistanān
us/we: niyanān
usually/used to (Av): māna

V

very good: mētoni miywāsin

W

wait a minute/wait: cēskwa
want to/to (Pv): nohtē-
washer [clothes] (I): kisipēkinimahkahk
water (I): nipiy
we (inclusive)/us: kiyānaw
we/us: niyanān
weasel (A): sihkos
Wednesday: nisto-kisikāw
well (I): mōnahipān
well, do it (Pv): nihtā-/miyo-
whale (A): wahpahmēk
when: ispihk
when (Ipr): tānispihk
when it happens/comes to be: ispayiki
where (Ipr): tānitē
where are they? (Ipr): tāniwēhā
where is he/she (Ipr): tāniwā
where is it (Ipr): tāniwē
where you were (Av): itē kā-ayāyan
which one (Ipr): tāna
which one (Ipr): tānima
which ones (Ipr): tāniki
while: ēskwa mēkwāc
whitefish (A): atihkamēk
who are they? (Ipr): tāniwēhkāk
whooping crane (A): wāpicāhk
why (Ipr): tānēhki
wife, my: niwikimākan
wild rice (A): manōmin maskosimina
window (I): wāsēnamawin wāsēnikan
wine (I): sōmināpoy
wings (A): omikwanak
winter coat (I): piponasākay
with: asici
woman (A): iskwēw
woman, my: nitiskwēm
woman's coat (I): iskwēwasākay
wood, a piece of/stick (I): mistik
wood [fire] (I): mihta
wooden (Sf): -āhtik
wooden boat (I): mistikōsih
worm (A): mohtēw

X

x-ray (I): sāpwāpahcikan

Y

year: askiwin
yearly: tahtopipon
yeast: ohpihkasikan
yes: ēha/āha
yesterday: otākosihk
yet/still (Av): kēyāpic
you (Pr): kiyawāw
you (Pr): kiya
you/too/also (Pr): kista
you/too/also (Pr): kistawāw
young man (A): oskinikiw
young woman (A): oskinikiskwēw
younger brother/sister: nisimis
your aunt [mother's sister]: kikāwis
your brother: kisimis
your cousin: kisimis
your home: kikih
your older sister: kimis
youth/young people (A): oskāyak

Pv - Preverb	Av - Adverb	A - Animate
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APPENDIX D
VERBS: CREE TO ENGLISH

A

ācimo (AI): tell a story/inform
ācimostaw (TA*): tell him/her a story/inform him/her
āhcipici (AI): move camp
ahi (TA*) (irreg): place him/her/it
ahkamēyimo (AI): persevere/keep trying
āhkosi (AI): be sick
āhkwaci (AI): freeze
āhkwakihtēw (II-2): expensive [It is]
āhkwakiso (AI): be expensive
āhkwatin (II-2): freezing
akāwās (TA*): desire him/her/it
akāwāta (TI-1): desire it, wish for it
ākayāsimo (AI): speak English
ākayasimototaw (TA**,***): speak English to him/her
akot (TA**) (irreg): hang it
akotā (TI-2): hang it
akwātaskinēw (II-2): it is overfilled
āmaciwē (AI): climb up/walk up
āmaciwēpahtā (AI): run up
ānwēhta (TI-1): doubt it/reject it/deny it
ānwēhtaw (TA**,***): doubt him/her/reject him
āpacih (TA*): use it
āpacihtā (TI-2): use it
api (AI): sit/be at home
apisisisi (AI): little [be]
āpocikwāni (AI): somersault
āpwē (AI): roast over a fire [pit]
apwēpahtā (AI): sweat as you run
apwēsi (AI): sweat, perspire
asam (TA**): feed him/her/it
asawēyihta (TI-1): be careful of it
āsēn (TA**,***): refuse him/her
āsēnamaw (TA**,***): return it to him/her
āsēpayi (AI): drive backwards
āsētē (AI): walk backwards
askowēh (TA*): follow him/her
āsowaha (TI-1): cross over [by water]
āsōwihtamaw (TA**,***): pass a message to him/her
astā (TI-2): put it here/there
āstam (Imper) (Colloq): come here
āstawēha (TI-1): extinguish the fire
āstawēnikē (AI): extinguish the light
āstēpayi (AI): feel [better]
āstēsini (AI) (irreg): rest
atamiskaw (TA*): shake his/her hand/ greet him/her
atāwē (AI): buy
atāwēstamaw (TA**): buy it for him/her
atimikāpawi (AI): stand with your back to me
atimipahtā (AI): run [away from speaker]
atoho (AI): choking on food/liquid
atoskāta (TI-1): work at it
atoskaw (TA**): work for him/her
atoskē (AI): work
awas (Imper): go away (Colloq)
awih (TA**): loan it to him/her
ayā (AI): be
ayā (TI-2): have it
ayami (AI): talk
ayamih (TA**): talk to him
ayamihā (AI): pray
ayamihcikē (AI): read
ayamihēstamaw (TA**,***): pray for him
ayamihtā (TI-3): read it
ayapinikē (AI): turn everything upside down
ayāsihta (TI-2): respond to it [statement, letter]
ayāw (TA*): have it
ayēskosi (AI): be exhausted/tired
āyiman (II-2): it is difficult

C

canawi (AI): be busy
cāstapi (AI): hurry up
cēcēmipahtā (AI): trot
cihcikwanapi (AI): kneel
cikaha (TI-1): chop it
cikahikē (AI): chop
cikahw (TA**): chop him/her/it
cikēyihta (TI-1): like it
cikēyim (TA**): like him/her
ciposa (TI-1): sharpen it [stick]
cistah (TA*) (irreg): pierce him/her
cistaha (TI-1): pierce it

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

I

isiyihkāso (AI): named [called] [be]
ispahtā (AI): run over there [yonder]
ispākonakāw (II-2): the snow is deep
ispayi (AI): ride to/drive to
ispihtisi (AI): age - [He is of]
itakihtēw (II-2): it costs that much
itakisiw (AI): cost that much
itakocini (AI): travel to
itamahciho (AI): feel [as in health]
itāmo (AI): flee towards that specific area/direction
itāpi (AI): look over there
itēyihta (TI-1): think about it
itēyim (TA**): think about him/her
itihtākwan (II-2): it sounds like so
itisaha (TI-1): send it
itisahw (TA**): send him/her/it
itohtah (TA**): take him there
itohtatā (TI-2): take it there
itōta (TI-1): do it
itōtamaw (TA**,***): do [it for him]
itwahamaw (TA**,***): point out to him
itwē (AI): say it
itwēstamākē (AI): interpret
iyikwatin (II-2): it is hoar frosty

K

kāhcitin (TA**): catch hold of him/her/it
kāhcitina (TI-1): catch it
kāhcitiniwē (AI): catch, be the one to
kāhkawihkwasi (AI): doze [off periodically]
kahkwēyihta (TI-1): jealous [be]
kahkwēyim (TA**): jealous of him/her [be]
kakāyawisi (AI): industrious [be]
kakēpātisi (AI): foolish [be]
kakēskim (TA*): preach/counsel to him
kakēskimāwaso (AI): counsel your children
kakēskimiwē (AI): preach/counsel
kakwātakih (TA**): distress/torment him/ her
kakwātakihtā (AI): distressed [be]
kakwēcihkēmo (AI): ask
kakwēcim (TA**,***): ask him/her
kakwēciyāho (AI): hurry
kakwēyācih (TA*): get him/her/it ready
kakwēyācihtā (TI-2): get it ready
kanācih (TA*): clean him/her/it
kanācihtā (TI-2): clean it
kanātan (II-2): it is clean
kanawāpahta (TI-1): look at it/watch it
kanawāpam (TA*): look at him/her/it; watch him/her
kanawēyihta (TI-1): keep it
kanawēyim (TA**): keep him/her/it
kanawēyimāwaso (AI): keep the children/ babysit
kapā (AI): go ashore
kapēsi (AI): camp
kapēsistaw (TA**,***): camp with him/her
kāsāpitē (AI): have sharp teeth
kāsicihcē (AI): wash [hands]
kāsiha (TI-1): wipe it
kāsihkwē (AI): wash [face]
kāsihw (TA*): wipe him/her/it
kāsiyākanē (AI): wash dishes
kaskāpahtēw (II-2): it is smoking [as smoke emitting from a chimney]
kaskēyihta (TI-1): be lonesome
kaskēyim (TA**): miss/yearn for him/her
kaskiho (AI): escape
kaskihtā (AI): able
kaskihtā (TI-2): be able to do it
kaskikwās (TA*): sew it
kaskikwāso (AI): sew
kaskikwāta (TI-1): sew it
kāskipāso (AI): shave
kāsō (AI): hide
kāsōstaw (TA**): hide [from him]
kaspāhcikē (AI): chew [crunch] noisily
kāt (TA**) (irreg): hide him/her
kātā (TI-2): hide it
kawaci (AI): cold [be]
kawacihkwāmi (AI): be cold as you sleep
kawāhkatosi (AI): be skinny
kawāso (AI): be blown down
kawatim (TA**): cold [make him/her]
kawatin (II-2): cold [it is]
kawatinwa (pl) (II-2): cold [they are]
kawihkwasi (AI): doze off
kawisimo (AI): bed down/go to bed
kēcikon (TA*): take it off
kēcikona (TI-1): take it off
kēhcināho (AI): make sure
kēsiyāhw (TA*): cheat him/her
kēsiyākē (AI): cheat
kētasākē (AI): take off your coat, undress
kētasikanē (AI): take off your socks
kētaskisinē (AI): take off your shoes
kētastisē (AI): take off your mitts
kētastotinē (AI): take off your hat/cap
kēyakicēn (TA*): tickle him/her
kēyakihcihcē (AI): itchy [hands] have

Legend: Inverse (CL1–), (CL2–**), (CL3–***)*

kēyakihtawakē (AI): itchy [ear] have an
kēyakisi (AI): itch
kēyakisitē (AI): itchy [feet], have
kēyakistikwānē (AI): itchy [head], have an
kihcēyihta (TI-1): be proud of it
kihtimi (AI): lazy [be]
kīkisēpāyāw (II-1): it is morning
kimiwan (II-1): it is raining
kimiwasin (II-1): it is drizzling
kimwē (AI): whisper
kinosi (AI): tall [be]
kinwāniskwē (AI): have long hair
kinwāw (II-2): it is long
kipaha (TI-1): close it
kipahw (TA***): imprison
kipahw (TA*): close him/her in
kipāpiskaha (TI-1): lock it
kipāpiskahikē (AI): lock up
kipotēkāta (TI-1): knock it over
kisākamisa (TI-1): heat the water/liquid
kisāstēw (II-1): it is hot [weather]
kisēwātisi (AI): be kind
kisikāyāstēw (II-1): it is moonlight
kisināw (II-1): it is cold
kisipēkihtakinikē (AI): wash [floor]
kisipēkikwayawē (AI): wash [neck]
kisipēkin (TA**): bathe/wash him/her
kisipēkina (TI-1): wash it
kisipēkinikē (AI): wash clothes
kisipēkistikwānē (AI): wash [head/hair]
kisipēkisitē (AI): wash [feet]
kisisa (TI-1): cook it
kisiso (AI): fever/hot fever
kisisw (TA*): cook it
kisitēpo (AI): cook [finished]
kisitēw (II-1): it is hot [temperature]
kisiwāsi (AI): angry [be]
kisiwāsistaw (TA**): angry at him/her
kisiwaskatē (AI): have indigestion
kisiwē (AI): speak angrily
kiskēyihta (TI-1): know it
kiskēyihtākwan (II-2): It is known
kiskēyim (TA**): know him
kiskim (TA*): make an appointment with him/her
kiskimo (AI): make an appointment
kiskinohamaw (TA*): show him/her
kiskinohtah (TA**): show him the way [direction]
kiskinwahamākē (AI): teach/educate
kiskinwahamaw (TA**,***): teach him/her
kiskisi (AI): remember it
kiskosi (AI): whistle
kiskwē (AI): mad [be] (insane)
kiskwēpē (AI): drunk [be]
kisowākamin (II-1): the liquid is warm
kisowāw (II-1): it is warm
kisowēyāw (II-1): it is warm weather
kisowikanawāpahta (TI-1): frown at it
kisowikanawāpam (TA**): frown at him/her
kisowinākosi (AI): frown
kispakāw (II-2): it is thick
kispo (AI): be full from eating
kistikē (AI): farm/seed
kitā (TI-3): eat all of it
kitamw (TA*): eat all of it
kitānawē (AI): eat all your food
kitāpahta (TI): look at it
kitāpam (TA**): look at him/her
kitimākēyim (TA**): have pity on him/her
kitimākim (TA*): belittle him/her
kitimākisi (AI): poor/unfortunate [be]
kitohcikē (AI): make music
kiwē (AI): go home
kiwēhtah (TA**): take him/her home
kiwēhtatā (TI-2): take it home
kiwēpahtā (AI): run home [towards home]
kiwētacikē (TI-2): take/bring things home
kiyāmapi (AI): quiet [be]
kiyāski (AI): lie [falsehood]
kiyāskistaw (TA**): lie to him/her
kiyokaw (TA**,***): visit him/her
kiyokē (AI): visit
kocihtā (TI-2): try it
kocispit (TA*) (irreg): taste it
kocispita (TI-2): taste it
kohcipayihtā (TI-1): swallow it
kōki (AI): dive
kosikwati (AI): heavy [be]
koskon (TA**): awaken him/her
koskwēyihta (TI-1): be surprised about it
koskwēyim (TA*): be surprised about him/ her
kosokwan (II-2): it is heavy
kost (TA**) (irreg): be afraid of him
kosta (TI-1): be afraid of it
kostāci (AI): afraid [be]
kwahtohtē (AI): to wander far away
kwāskohti (AI): jump
kwāskwēpicikē (AI): fish [with a rod/angle]
kwēskātisi (AI): repent
kwēski (AI): turn
kwēskin (TA*): turn him/her/it
kwēskina (TI-1): turn it
kwēyakon (TA*): take him/her/it out

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

kwēyakona (TI-1): take it out
kwēyakopis (TA*): pull him/her out
kwēyakopita (TI-1): pull it out
kwēyātapi (AI): ready [be]
kwēyātisi (AI): ready [be]
kwihtawēyihta (TI-1): miss/yearn for
kwihtawēyim (TA**): miss/yearn for

M

macastawēha (TI-1): throw it in the fire/ light it up with fire
macātisi (AI): bad/evil
macēyihtākosi (AI): be mean
māci (AI): hunt
maci-kisikāw (II): it is a nasty day
macipikiskwē (AI): speak evil
macostawēpayi (AI): fall [into the fire]
mahkāpitē (AI): have big teeth
māhtin (TA*): move him/her/it
māhtina (TI-1): move it
mākwacikē (AI): chew
mākwahta (TI-1): chew it
mākwam (TA*): chew it
mamāhpinē (AI): moan
māmaskātēyihtākwan (II): it is amazing
mamāyi (AI): inefficient [be]
mamēhcikāpahta (TI-1): stare in awe
mamihcimo (AI): brag
mamihcimiso (AI): brag about yourself
mamisim (TA*): to tell on/to rat on him/her
māmitonēyihta (TI-1): ponder [think about it]
māmitonēyim (TA**): ponder/think of him/her
mānokē (AI): camp [make camp]
māsih (TA**): fight/wrestle someone
masinaha (TI-1): write it
masinahamaw (TA****): owe him/her, write it for him/her
masinahikē (AI): owe/write
masināso (AI): be colored
masināstēw (II-2): it is multi-colored
maskam (TA*): take it away from him/her
maskawāw (II-2): it is strong
māskih (TA***): wound him
māskikātē (AI): have a lame [leg]
māskipayi (AI): limp
māskisi (AI): be lame
maskisinihkē (AI): make moccasins
māskisitē (AI): lame [foot] [be]
māto (AI): cry
matwēhkwāmi (AI): snore
mawinēskom (TA*): challenge him/her
mawiso (AI): pick berries
māyātan (II): it is bad/ugly
māyātisi (AI): bad/ugly [be]
māyi-kisikāw (II): it is not a nice day
māyimahciho (AI): feel poorly
māyispakosiw (II-2): it tastes bad
māyispakwan (II-2): it tastes bad
mēki (AI): give [away]
mēscipita (TI-2): use all/exhaust all sources
mēskoci (AI): changes clothes
mēskotayowinisē (AI): change clothes
mēstawihikawi (AI): be exhausted of one's own sources
mētawē (AI): play
mici (TI-3): eat
miciso (AI): eat
mihkawaki (AI): a fast runner [be]
mihtāt (TA**) (irreg): mourn/feel sorry for him/her/it
mihtāta (TI-1): mourn/feel sorry
mikisihkācikē (AI): beadwork [do]
mikisimo (AI): bark [like a dog]
mikoskācih (TA**): bother him/her
mikoskācihtā (TI-2): bother it
mikoskātisi (AI): bothersome [be]
minah (TA**): drink [give him a]
minihkwē (AI): drink
misāw (II-2): it is large/big
misikiti (AI): be big
miska (TI-1): find it
miskaw (TA**,***): find him/her
miskon (TA**): feel him/her/it
miskona (TI-1): feel it
miskotāsiyanē (AI): change diapers/pants
miskwamiy pahkisin (II-1): it is hailing
mistakihtēw (II-2): it is expensive
mistakiso (AI): expensive [be]
miwāyā (AI): well [be]
miwēyihta (TI-1): like it/be happy
miwēyihtākwan (II-2): it is enjoyable
miwēyihtamih (TA**): please him/her
miwēyim (TA**): like him/her
miy (TA**): give it to him
miyāhta (TI-1): smell it
miyākwan (II-2): it smells
miyām (TA**): smell him/her/it
miyāska (TI-1): pass it by
miyāskaw (TA*): pass him/her/it
miyawēsi (AI): be hairy
miyēstawē (AI): have a beard
miyo-kisikāw (II-2): it is a nice day
miyohkwāmi (AI): sleep well
miyomahciho (AI): feel well

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

miyonākosi (AI): be beautiful
miyonākwan (II): it is beautiful
miyo-nikamo (AI): sing well
miyopayin (sg) (II-2): it works/runs well
miyopayinwa (pl) (II-2): they work/run well
miyosisi (AI): be nice
miyospakosiw (II-2): it tastes nice
miyospakwan (II-2): it tastes nice
miywāsin (II-2): it is nice
miywasinahikē (AI): write well
miywatoskē (AI): work well
mōh (TA**): cry [make someone]
mohcohkāso (AI): foolish [act]
mōhkiciwanipēw (II-2): spring [water]
mōsahkin (TA*): gather [up]
mōsahkina (TI-1): gather [up]
mōsāpēwi (AI): bachelor [be a]
mōsiskwēwi (AI): single lady [be a]
mōskom (TA*): move him/her to tears
mostāpēkasē (AI): be bare naked/nude
mostohtē (AI): go [but walk rather than riding]
mōw (TA**): eat it
mowihkāt (TA**) (irreg): mourn/cry for him/her/it
mowihkāta (TI-1): mourn/cry for it
mwēstasisini (AI): late [be]

N

nah (Colloq): take this/here
nahascikē (AI): tidy up
nahawastā (TI-2): place it in order
nahēyihta (TI-1): be satisfied with it
nahihta (TI-1): listen/heed
nakat (TA**) (irreg): leave him/her
nakata (TI-1): leave it
nākatawēyim (TA*): take care of him/her/ it
nākatēyihta (TI-1): to be careful
nakiska (TI-1): meet it
nakiskamohtaw (TA*): introduce him/her
nakiskāta (TI-1): meet it
nakiskaw (TA**,***): meet him/her/it
nanamaci (AI): shiver
nanamiskwēyi (AI): shake your head
nanātawih (TA**): heal him/her/it
nanōyaci (TA**): tease him/her/it
napācihtā (TI-2): fix/repair it
napwahpis (TA*) (irreg): hobble it [usually horse]
nāskomo (AI): be grateful
nat (TA**) (irreg): fetch/get him/her/it
nāta (TI-1): fetch/get it
nātamaw (TA**): fetch [for him]
nātāmostaw (TA*): seek advice from him/ her
natawēyihta (TI-1): want it
natawēyim (TA**): want him
nātisaha (TI-1): send/order for it
natohta (TI-1): listen to it
natohtaw (TA**,***): listen to him/her/it
natona (TI-1): look for it
natonaw (TA**,***): look for him/her/it
nawaci (AI): bake/cook
nawaki (AI): bend over
nawaswās (TA**) (irreg): run after/chase him/her
nawaswāsiwē (AI): chase
nawaswāta (TI-1): run after/chase it
nawatin (TA*): grab him/her/it
nawatina (TI-1): grab it
nēsowisi (AI): weak [be]
nēstosi (AI): tired [be]
nihtaciwē (AI): climb down/walk down
nihtaciwēpahtā (AI): run down [stairs/hill]
nihtin (TA*): take him/her down/off
nihtina (TI-1): take/lift it off/down
nikamo (AI): sing
nikamoski (AI): sing [habitually]
nikohtē (AI): get wood
nimā (AI): carry a lunch
nimihito (AI): dance
niminikē (AI): portion the food /serve the food
niminikē (AI): pray over the food [as in a feast]
nipā (AI): sleep
nipah (TA*): kill him/her/it
nipahāhkatē (AI): be extremely hungry
nipahāskwaci (AI): to freeze [to be very cold]
nipahipāwani (AI): be skinny/lean
nipāhkāso (AI): pretend to sleep
nipākwēsimo (AI): dance [Rain Dance]
nipāski (AI): sleeps [likes to]
nipātwēwita (AI): talk constantly
nipāyāstēw (II-1): it is moonlight
nipēmastā (TI-2): place it nearby
nisitawēyihta (TI-1): recognize it
nisitawēyim (TA**): recognize him/her/it
nisitohta (TI-1): understand it
nisitohtaw (TA**,***): understand him/ her/it
nisiwanātisi (AI): perish/die
nisōwanācih (TA*): ruin him/her/it
nisōwanācihtā (TI-2): ruin it
niyā (Colloq.): go!
nōcih (TA***): hunt
nōcikinosēwē (AI): fish
nōcisipē (AI): hunt ducks
nohtēkatē (AI): hungry [be]

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

nohtēkwasi (AI): sleepy [be]
nohtēpayi (AI): run out of it [as in food]
nohtēsini (AI): exhausted [be]
nohtēyāpākwē (AI): thirsty [be]
nōkosi (AI): appear
nōkwan (AI): it appears/shows
nōni (AI): nursing/breast feeding
nōtin (TA**): fight [him]
nōtinikē (AI): fight

O

ocēhta (TI-1): kiss
ocēm (TA**): kiss him/her/it
ocipis (TA**): pull him/her
ocipita (TI-1): pull it
ocipohkasa (TI-1): shrink it [use heat]
ōhōsimo (AI): dance [Owl Dance]
ohpiki (AI): grow
ohpin (TA**): lift him/her/it
ohpina (TI-1): lift it
onāpēmi (AI): have a husband
osāmakocin (AI) (irreg): drove too far
osāmitōni (AI): gossip [be a]
osih (TA*): make [it]
osihtā (TI-2): make [it]
osihtamaw (TA**): make it for him
osipēha (TI-1): write it
oskāyiwi (AI): young [be]
ostostota (TI-1): cough
otākosin (II-1): it is evening
otápāso (AI): ride
otin (TA*): take him
otina (TI-1): take it
oyastāso (AI): set the table
oyōyo (AI): howl [like a coyote]

P

pacipayi (AI): miss [chair]
pahkihtin (II-2): it falls
pahkisini (AI) (irreg): fall
pahkon (TA): skin it
pahkwēpayin (II-1): a piece breaks off
pahkwēpis (TA*) (irreg): break a piece off
pahkwēpita (TI-1): break a piece off
pahkwēsikanihkē (AI): make bannock
pāhpi (AI): laugh
pāhpih (TA**): laugh at him/her/it
pāhpihtā (TI-2): laugh at it
pakāhta (TI-2): boil it
pakahtiwē (AI): play ball
pakamaha (TI-1): hit it
pakamahw (TA**) (irreg): hit him/her/it
pakāsim (TA*): boil it
pakāsimo (AI): bathe/swim
pakastawēpin (TA*): throw him/her/it in the water
pakastowēpayi (AI): fall into the water
pakitahawā (AI): fish [with a net]
pakitin (TA**): allow/let go of [him/her]
pakitina (TI-1): allow/let go/put it down
pakosēyimo (AI): have expectation/desire
pakwāt (TA**) (irreg): hate him/her
pakwāta (TI-1): hate it
pamihcikē (AI): drive
paminawaso (AI): cook/prepare a meal
papakāsin (II-2): it is thin
papāmipahtā (AI): run around/about
papāmipayi (AI): ride around
papāmitisahw (TA***) (irreg): run/follow after someone
papāmohtē (AI): walk around/about
papāsi (AI): hurry
papēci (AI): slow [be]
papēskwatāstan (II-1): the snow is drifting
papimohtē (AI): walk along
pāsa (TI-1): dry it
pasakwāpi (AI): close your eyes
pasastēhw (TA***): strap/whip/spank someone
pasihkwēta (TA*): slap his/her face
pasikō (AI): arise/stand up
pāsikwātan (II-1): it is stormy
pāskisw (TA***) (irreg): shoot him
pāsoso (AI): dry oneself
pāstāmo (AI): bring a curse on self
pastāmw (TA*): curse him/her
pāsw (TA***): dry it
pataha (TI-1): miss a/your target
patisikina (TI-1): miss when pouring liquid
pawāt (TA**) (irreg): dream about him/ her
pawāta (TI-1): dream about it
pēh (TA**): wait for him/her/it
pēho (AI): wait
pēhta (TI-1): hear it
pēhtākwan (II): it is audible
pēhtaw (TA**,***): hear him/her/it
pēsiw (TA**): bring him/her
pētā (TI-2): bring it
pētamaw (TA*): bring it for him
pētāpan (II-1): it is (coming) daylight
picici (AI): dance [Round Dance]
pihcipayi (AI): fall [into]
pihkohkē (AI): make ashes/cinders
pihkwān (II-2): it is coarse
pihtokwē (AI): come in/enter/go in

pihtokwēyāmo (AI): flee/run into building
pihtwā (AI): smoke [cigarette]
pihtwāh (TA**): give [him a smoke]
pikiskwē (AI): speak
pīkon (TA*): break it
pīkona (TI-1): break it
pimācih (TA**): save him
pimāsi (AI): sail
pimātisi (AI): alive [be]
pimihā (AI): fly
pimipahcāsi (AI): trot
pimipahtā (AI): run
pimipayihtā (TI-2): run or drive something
pimisini (AI) (irreg): lie [down]
pimitisaha (TI-1): follow it
pimitisahw (TA***): follow him/her/it
pimohtah (TA**): take [along]
pimohtatā (TI-2): take [along]
pimohtē (AI): walk
pimohtēho (AI): travel
pimowih (TA*): take him/her along
piscipo (AI): be poisoned
pisiskēyihcikē (AI): regard/look after it
piskatahikē (AI): make kindling
piskwāw (II-2): it is lumpy
pisosini (AI): stumble
pistisa (TI-1): cut [accidentally]
pistisiso (AI): cut [oneself accidentally]
pistisw (TA***): cut [accidentally]
piswēkasikanihkē (AI): make bread
piwan (II-1): it is drifting [snow]
pōnēyihta (TI-1): forget it
pōnēyihtamaw (TA**): forgive him
pōnwēwita (TI-1): quit talking
pōnih (TA**): leave [him alone]
pōnihtā (TI-2): quit
pōnipayin (II-2): it stops/quits
pōmē (AI): be discouraged
pōmēh (TA*): discourage him/her
pōsi (AI): board
pōsih (TA**): put him/her/it on board
pōsihtā (TI-2): put it on board
postasākē (AI): put on clothes/coat
postaskisinē (AI): put on shoes
postastotinē (AI): put on a hat
postayowinisē (AI): put on clothes
postiska (TI-1): put it on
postiskaw (TA*): put it on
pōtācikē (AI): blow
pōtāt (TA**) (irreg): blow it
pōtāta (TI-1): blow it
pōyo (AI): quit
pwākamo (AI): vomit
pwātisimo (AI): dance [Sioux dance]
pwēkito (AI): fart

S

sakāhpis (TA*) (irreg): tie him/her/it
sakāhpita (TI-1): tie it
sakapw (AI) (irreg): roast over a fire [hang]
sākaskinah (TA*): fill it
sākaskinahtā (TI-2): fill it
sākaskinahtamaw (TA**): fill [it for him]
sakicihcēn (TA*): shake hands with him/ her
sākih (TA**): love him/her
sākihtā (TI-1): love it
sākihtā (TI-2): be stingy/selfish of it
sākohcim (TA*): convince someone
sakwāskwaha (TI-1): fasten/zipper it up
samatapi (AI): sit up
sāpohkwāmi (AI): sleep in/over sleep
sāpohtē (AI): walk through it
sāpotawē (AI): look over a meadow
sasākisi (AI): be stingy
sāsāpiskisa (TI-1): fry it
sāsāpiskisw (TA*): fry it
sasipihta (TI-1): disobedient [be]
sasipihtawakē (AI): disobedient [be]
sāsāpiskisikē (AI): fry
sāsisa (TI-1): fry it
sāsisw (TA*) (irreg): fry it
saskaha (TI-1): kindle [ignite] it
saskahw (TA***): kindle [ignite] it
saskan (II-1): it is melting/spring breakup
sawahamaw (TA*): spread it for him/her
sawēyim (TA*): look/take care of him/ her/it
sēkih (TA**): scare him/her
sēkisi (AI): scared [be]
sēkohkina (TI-1): empty it
sēsāwipahtā (AI): jog
sihkiskaw (TA**): incite/encourage
sihtahpita (TI-1): tie tightly
sihtatoskāta (TI-1): work hard at something
sikahāhtaw (TA*): splash/sprinkle someone
sikina (TI-1): pour it
sikipita (TI-1): pour/spill it
sipwēhtē (AI): leave
sisikwacih (TA*): startle him/her/it
sohkēpahtā (AI): run fast
sōkēyimo (AI): brave [be]
sōniskwātahikē (AI): ski
sōskopayi (AI): to slip
sōskoyāpawi (AI): ski
sōskwaciwē (AI): slide down hill

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

sōskwaha (TI-1): iron [clothing]
sōskwahikē (AI): iron [clothing]
sōskwahw (TA*): iron [clothing]
sōskwātahikē (AI): skate

T

tāhcipo (AI): fat [become]
tahkākamin (II-2): it is cold [liquid]
tahkāyāw (II-1): it is cold
tahkiska (TI-1): kick it
tahkiskākikē (AI): kick
tahkiskaw (TA**,***): kick him/her
tahkohtastā (TI-2): put it on top of
tahkohtastēw (II-2): it sits on top of something
tahkopit (TA*) (irreg): tie him/her/it
tahkopita (TI-1): tie it
tahkoskāta (TI-1): step on it
tahkoskaw (TA*): step on him/her/it
takohtē (AI): arrive
takona (TI-1): include it
takopahtā (AI): arrive running
takopayi (AI): arrive by vehicle
takosini (AI) (irreg): arrive
takwaha (TI-1): crush it
takwahw (TA***): crush it
tapasi (AI): run away
tāpwēhta (TI-1): believe it/agree with it
tāpwēhtaw (TA**): believe him/her/it/agree
tāstapi (AI): hurry up
taswēkastā (TI-2): spread them around/ spread it out [sheet]
tāwati (AI): open your mouth
tēhcipayiho (AI): jump on top of
tēpakēyimo (AI): be willing
tēpēyimo (AI): agree
tēpwāt (TA**) (irreg): call him/her
tēpwē (AI): call/yell/shout
tēwāpitē (AI): ache [tooth] [have]
tēwihtawakē (AI): ache [ear] [have]
tēwikanē (AI): ache [bones] [have]
tēwikotē (AI): ache [nose] [have]
tēwipitonē (AI): ache [arms] [have]
tēwisitē (AI): ache [feet] [have]
tēwistikwanē (AI): ache [head] [have]
tihkisa (TI-1): melt it
tihkisw (TA*) (irreg): melt it
tihkitēw (II-2-1): it is melting
timikoniw (II-1): deep [snow]
tipaha (TI-1): measure
tipahamaw (TA****): pay him
tipahikē (AI): measure/pay
tipahw (TA*) (irreg): measure
tipātiskwēyi (AI): put your head down
tipēyimiso (AI): independent [be]
tipiskāw (II-1): it is dark/night
tohkāpi (AI): open your eyes wide
tōmin (TA*): grease it up
tōmina (TI-1): grease it up
twēho (AI): to land
twēhōmakan (II-2): land [the plane lands]

W

wākin (TA**): bend it
wākina (TI-1): bend it
wākipayin (II-2): bend
wanām (TA**): interrupt & confuse
wanāmo (AI): lose train of thought while speaking
wanascikē (AI): misplace something
wanastā (TI-2): misplace it
wanih (TA**): lose him/her/it
wanihikē (AI): trap [muskrats]
wanihitōta (AI): sin
wanihkē (AI): forget
waniho (AI): lost [be]
wanihtā (TI-3): lose him/her/it
wanikiskisi (AI): faint/forget
waninē (AI): mad [disoriented]
waniskā (AI): arise from bed
wanitipiskāw (II-1): it is very dark/night
wāpahta (TI-1): see it
wāpahtah (TA**): show it to him/her
wāpam (TA**): see him/her/it
wāpan (II-1): it is daylight/it is morning
wāpi (AI): see [to have sight]
wāsakāmē (AI): go around an object
wāsakāmēpihā (AI): fly in circle
wāsaskotēnikē (TI-2): turn the lights on
waskawin (TA**): arouse/move [into motion]
waskawina (TI-1): arouse/move [into motion]
wātihkē (AI): dig
wawēyi (AI): get dressed
wawēyihtākwan (II-2): it is amusing
wawipitāpiskanēpayi (AI): chattering teeth
wawiyatēyihtākosi (AI): amusing [be]
wawiyēsim (TA*): convince him/her
wāyanōhtah (TA*): take him/her back
wāyanōhtatā (TI-1): take it back
wayawi (AI): go outside
wayawikocin (AI): he/she/it flies out
wayawikotin (II-2): it flies out (as in being thrown out)
wayawipahtā (AI): run outside

Legend: Inverse (CL1–), (CL2–**), (CL3–***)*

wayawitisahw (TA*) (irreg): as in send someone out
wēhcasin (II-2): it is easy
wēhtan (II-2): it is easy
wēpin (TA**): throw him away
wēpina (TI-1): throw it away
wicēw (TA**): go with him/her
wicih (TA**): help him/her
wicisimōm (TA**): dance with him/her
wihkihpwāw (TA*): like the taste of
wihkista (TI-1): like the taste of
wihkohkē (AI): feast [make a]
wihkwaciho (AI): escape
wihtamaw (TA**,***): tell him/her
wihtisānihito (AI): family [genealogy/ bloodline] be related
wikihto (AI): married [be]
wikim (TA**): marry [him/her]
winēyihta (TI-1): loathe it
winēyim (TA**): loathe him/her because of uncleanliness
wipācikisikāw (II-1): it is wet weather
wisakahw (TA*) (irreg): hurt him/her/it
wisakastēhw (TA*): strap/spank him/her harshly
wīsakisin (AI) (irreg): be injured by a fall
wisakistikwānē (AI): have a hurting head
wisām (TA**): invite him/her
witapim (TA**): sit with/by him/her
wiwi (AI): married [to have a wife]
wiyatēyihta (TI-1): be amused by something
wiyino (AI): fat [be]
wiyipātan (II-2): it is dirty

Y

yahkasin (II-2): it is light
yīkowan (II-1): it is foggy
yohtēna (TI-1): open it
yohtēnamaw (TA**,***): open to him
yōskātisi (AI): gentle/meek [be]
yōskāw (II-2): it is soft
yōskisi (AI): be soft/gentle
yōtin (II-1): it is windy

Legend: Inverse (CL1–), (CL2–**), (CL3–***)*

APPENDIX E
VERBS: ENGLISH TO CREE

A

able to do it [be] (TI-2): kaskihtā
accompany/go with him/her (TA): wicēw
ache [arms] (AI): tēwipitonē
  [bones] (AI): tēwikanē
  [ear] (AI): tēwihtawakē
  [feet] (AI): tēwisitē
  [head] (AI): tēwistikwānē
  [nose] (AI): tēwikotē
  [tooth] (AI): tēwāpitē
afraid [be] (AI): kostāci
afraid of him/her [be] (TA) (irreg): kost
afraid of it [be] (TI-1): kosta
age [he is —— years old] (AI): ispihtisi
agree (AI): tēpēyimo
alive [be] (AI): pimātisi
allow/let go of him/her (TA): pakitin
allow/let it go (TI-1): pakitina
amazing (II): māmaskātēyihtākwan
amusing [be] (AI): wawiyatēyihtākosi
amusing [consider it] (TI-1): wiyatēyihta
amusing [it is] (II): wawēyihtākwan
angle [fishing] (AI): kwāskwēpicikē
angry [be] (AI): kisiwāsi
angry at him/her [be] (TA*): kisiwāsistaw
appear [come into view] (AI): nōkosi
appears/comes into view [it] (II-2): nōkwan
arise/stand up (AI): pasikō
arise [from bed] (AI): waniskā
arrive (AI) (irreg): takosini
arrive [by foot] (AI): takohtē
arrive by vehicle/horse (AI): takopayi
arrive running (AI): takopahtā
arouse/move him/her (TA*): waskawin
arouse/move it (TI-1): waskawina
ask (AI): kakwēcihkēmo
ask him/her (TA*): kakwēcim
audible [it is] (II-2): pēhtākwan
awaken him/her (TA): koskon

B

babble/be mouthy (AI): osāmitoni
baby-sit (AI): kanawēyimāwaso
bachelor [be a] (AI): mōsāpēwi
bad/evil [be] (AI): macātisi
bad/ugly [in appearance] (AI): māyātisi
bad/ugly [it is] (II-2): māyātan
bake/cook (AI): nawaci
bald [be] (AI): paskostikwānē
bathe/swim (AI): pakāsimo
bathe/wash him/her (TA*): kisipēkin
bathe/wash oneself (AI): kisipēkiniso
be [to] (AI): ayā
beadwork [do] (AI): mikisihkācikē
bearded [be] (AI): miyēstawē
beautiful [be] (AI): miyonākosi
bed down (AI): kawisimo
believe/agree with him/her (TA*): tāpwēhtaw
believe/agree with it (TI-1): tāpwēhta
belittle him/her (TA*): kitimākim
bend it (TA*): wākin
bend it (TI-1): wākina
bend over (AI): nawaki
bends [it] (II): wākipayin
big [be] (AI): misikiti
big [it is] (II-2): misāw
blow (AI): pōtācikē
blow him/her/it (TA*) (irreg): pōtāt
blow it (TI-1): pōtāta
blown down [be] (AI): kawāso
board (AI): pōsi
board [put him/her on] (TA*): pōsih
board [put it on] (TI-1): pōsihtā
boil it (TI-2): pakāhtā
boil it (TA): pakāsim
bother him/her (TA*): mikoskācih
bother it (TI-2): mikoskācihtā
bothersome [be] (AI): mikoskātisi
brag (AI): mamihcimo
brag about oneself (AI): mamihcimiso
brave [be] (AI): sōhkēyimo
break into pieces (TA): pahkwēpis
break it (TA): pikon
break it (TI-1): pikona
break it into pieces (TI-1): pahkwēpita
breaks into pieces [it] (II-2): pahkwēpayin
bring it (TI-2): pētā
bring it/him/her (TA*): pēsiw
bring it for him (TA*): pētamaw
bring things home (AI): kiwēhtacikē

Legend: Inverse (CL1–), (CL2–**), (CL3–***)*

busy [be] (AI): canawi
buy (AI): atāwē
buy it for him (TA*): atāwēstamaw

C

call/yell/shout (AI): tēpwē
call him/her (TA*) (irreg): tēpwāt
camp (AI): kapēsi
camp [make camp] (AI): mānokē
camp with (TA*,***): kapēsistaw
careful of it [be] (TI-1): asawēyihta
careful with him/her [be] (TA): nākatēyim
careful with it [be] (TI-1): nākatēyihta
catch (AI): kāhcitinikē
catch him/her (TA*): kāhcitin
catch it (TI-1): kāhcitina
carry a lunch (AI): nimā
carry him/her/it (TA*): pimohtah
carry it (TI-2): pimohtatā
carry it with you (TA): pimowih
challenge him/her (TA): mawinēskom
change clothes (AI): mēskoci
change clothes (AI): mēskotayowinisē
change diapers/pants (AI): miskotāsiyanē
changes [it] (II-2): mēskwacipayin
chase (AI): nawaswāsiwē
chase him/her/it (TA*) (irreg): nawaswāt
chase it (TI-1): nawaswāta
chattering teeth (AI): wawipitāpiskanēpayi
cheat (AI): kēsiyākē
cheat him/her (TA): kēsiyohw
cherish/love him/her (TA): sawēyim
chew (AI): mākwacikē/sikwahcikē
chew [with a crunch noise] (AI): kaspāhcikē
chew it (TI-1): mākwahta/sikwahta
chew it (TA): mākwam/sikwam
choke (AI): atoho
chop (AI): cikahikē
chop him/her (TA*): cikahw
chop it (TI-1): cikaha
clean [it is] (II-2): kanātan
clean it (TI-2): kanācihtā
clean it/him/her (TA): kanācih
climb (AI): iskwāhtawi
climb [off of an object] (AI): nihtāhtawi
climb [on horse or other object] (AI): kihcēkosi
climb/walk up (AI): āmaciwē
close him/her in (TA) (irreg): kipahw
close it (AI): kipaha
close your eyes (AI): pasakwāpi
coarse [it is] (II-2): pihkwān
cold [be] (AI): kawaci
cold [have a] (AI): otākikomi
cold [it is] (II-2): kawatin
cold [it is] (II-1): kisināw/tahkāyāw
cold [make him/her] (TA*): kawatim
cold as you sleep [be] (AI): kawacihkwāmi
colored [be] (AI): masināso
colored [it is] (II-2): masināstēw
come here (colloquial): āstam
come in (AI): pihtokwē
confuse him/her (TA): wanām
convince him/her (TA): sākohcim
cook (AI): paminawaso
cook it (TA): kisisw
cook it (TI-1): kisisa
cook [finished] (AI): kisitēpo
costs [it] (II-2): itakihtēw/itakisow
cough (TI-1): ostostohta
crush it (TA**): takwahw
crush it (TI-1): takwaha
cross over (TI-1): āsowaha
curse [bring a curse on self] (AI): pāstāmo
curse him/her (TA): pāstām
cut [accidentally] (TA**): pistisw
cut [oneself accidentally] (AI): pistisiso
cut it [accidentally] (TI-1): pistisa
cut it (TA): manisw
cut it (TI-1): manisa
cry (AI): māto
cry [make someone] (TA*): mōh

D

dance (AI): nimihito/nimi
dance [Owl dance] (AI): ohōsimo
dance [Rain dance] (AI): nipākwēsimo
dance [Round dance] (AI): picici
dance [Sioux dance] (AI): pwātisimo
dance [with] (TA*): wicisimōm
dark/night [it is] (II-1): tipiskāw
dark/night [it is a very] (II-1): wanitipiskaw
dawn [it is] (II-1): pētāpan
daylight [it is] (II-1): wāpan
deep [the snow is] (II-1): timikoniw/ispāhkonakāw
deny (TA*): ānwētaw
deny [it] (TI-1***): ānwēta
desire him/her (TA) (irreg): akāwāt
desire it (TI-1): akāwāta
difficult [it is] (II-2): āyiman
dig (AI): wātihkē
dirty [it is] (II-2): wiyipātan
discourage him/her (TA): pomēh
discouraged [be] (AI): pōmē

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

disobedient [be] (AI): sasipihtawakē
disobedient [be] (TI-1): sasipihta
distress/torment him/her (TA): kakwātakih
distressed [be] (AI): kakwātakihtā
dive (AI): kōki
do [it for him] (TA*): itōtamaw
do it (TI-1): itōta
doubt him/her (TA): ânwētaw
doubt it (TI-1): ânwēta
doze [off] (AI): kawihkwasi
doze [off periodically] (AI): kāhkawihkwasi
doze off (AI): nipēpayi
dream (TA*) (irreg): pawāt
dream about it (TI-1): pawātah
dressed [get] (AI): wawēyi
drifting [it is (snow)] (II-1): piwan
drifting into snowbanks [it is] (II-1): papēskwatāstan
drink (AI): minihkwē
drink [give him a] (TA*): minah
drive (AI): pamihcikē
drive backwards (AI): āsēpayi
drove past destination (AI) (irreg): osāmakocini
drunk [be] (AI): kiskwēpē
dry [yourself] (AI): pāsoso
dry him/her (TA**): pāsw
dry it (TI-1): pāsa
dry/wipe him/her/it (TA): pāhkwa
dry/wipe it (TI-1): pāhkwaha
drizzling [it is] (II-1): kimiwasin/ kaskaniwipēscāsin/kaskaniwipēstāw

E

earache [have an] (AI): tēwihtawakē
easy [it is] (II-2): wēhcasin/wēhtan
eat (AI): miciso
eat [all of it] (TI-3): kitā
eat [all of it] (TA): kitamw
eat all your food (AI): kitāniwē
eat berries while picking (AI): mōminē
eat it (TA*): mōw
eat it (TI-3): mici
educate/teach (AI): kiskinwahamākē
educate/teach him/her (TA*): kiskinwahamaw
empty it (TI-1): sīkohkina
enjoyable [it is] (II-2): miwēyihtākwan
enter (AI): pihtokwē
escape (AI): paspi/wihkwaciho/kaskiho
evening [it is] (II-1): otākosin
exhaust own resources (AI): mēstawihikē
exhausted [be] (AI): nohtēsini/ayēskosi
expensive [it is] (II-2): āhkwakihtēw/ āhkwakisow
extinguish the fire (TI-1): āstawēha
extinguish the light (AI): āstawēhikē

F

fall (AI) (irreg): pahkisini
fall [into] (AI): pihcipayi
fall [into the fire] (AI): macostēpayi
fall [into the water] (AI): pakastowēpayi
falls [it] (II-2): pahkihtin
farm/seed (AI): kistikē
fart (AI): pwēkito
fast runner [be a] (AI): mihkawaki
fasten/zipper it (TI-1): sakwāskwaha
fat [be] (AI): wīyino
fat [become] (AI): tāhcipo
feast [make a] (AI): wihkohkē
feed [oneself] (AI): asamiso
feed him/her (TA*): asam
feel [as in health] (AI): itamahciho
feel [better] (AI): āstēpayi
feel [oneself] (AI): miskoniso
feel [poorly] (AI): māyimahciho
feel [sad] (TI-1): pikiskāta
feel [well] (AI): miyomahciho
feel him/her/it (TA*): miskon
feel it (TI-1): miskona
fetch [for him] (TA*): nātamaw
fetch [him/her] (TA*) (irreg): nāt
fetch it (TI-1): nāta
fever [have a] (AI): kisiso
fight (AI): nōtinikē
fight [him] (TA*): nōtin/māsih
fill [it for him] (TA*): sākaskinahtamaw
fill it (TI-2): sākaskinahtā
find him (TA*): miskaw
find it (TI-1): miska
fish (AI): nōcikinosēwē
fish [with a net] (AI): pakitahwā
fish [with a rod] (AI): kwāskwēpicikē
fix/repair it (TI-2): napācihtā
flee towards a specific area (AI): itāmo
flies out [he/she/it] (AI) (irreg): wayawikocini
flies out [it (as in being thrown out)] (II-2): wayawikotin
fly (AI): pimihā
fly in a circle (AI): wāsakāmēpihā
foggy [it is] (II-1): yikowan
follow him/her (TA**): pimitisahw
follow him/her (TA): askowēh
follow him/her around (TA): papāmitisahw

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

follow it (TI-1): askoska
foolish [act] (AI): mohcohkāso
foolish [be] (AI): kakēpātisi
forget (AI): wanihkē/wanikiskisi
forget it (TI-1): pōnēyitihta
forgive him (TA*): pōnēyihtamaw
freeze (AI): āhkwaci
freeze it (TI-2): āhkwatihtā
freeze it (TA): āhkwatisim
freeze to death (Colloq) (AI): nipahāskwaci
freezing (it is] (II-2): āhkwatin
frosty [it is] (II-1): iyikwatin
frown (AI): kisowināko si
frown at him/her (TA*): kisowikanawāpam
fry (AI): sāsāpiskisikē
fry it (TA) (irreg): sāsisw
fry it (TI-1): sāsāpiskisa/sāsisa
full from eating (AI): kispo

G

gather [up] (TA): mōsahkin
gather it (TI-1): mōsahkina
gentle [be] (AI): yōskātisi
get [him/her] (TA*) (irreg): nāt
get firewood (AI): nikohtē
get him/her ready (TA): kakwēyācih
get it (TI-1): nāta
get it ready (TI-2): kakwēyācihtā
get up [from bed] (AI): waniskā
give [him a smoke] (TA*): pihtwāh
give it away (AI): mēki
give it to him (TA*): miy
glad [be] (TI-1): miywēyihta
go (Imper): niyā
go [around an object] (AI): wāsakāmē
go ashore (AI): kapā
go away (Imper): awas
go [but walk rather than ride] (AI): mostohtē
go down a hill/stairs (AI): nihtaciwē
go home (AI): kiwē
go in (AI): pihtokwē
go outside (AI): wayawi
go through [bush, door, hall] (AI): sāpohtē
go with him/her (TA*): wīcēw
gossip/talk too much (AI): osāmitōni
grab him/her/it (TA): nawatin
grab it (TI-1): nawatina
grateful [be] (AI): nanāskomo
grease it (TA): tōmin
grease it (TI-1): tōmina
grow (AI): ohpiki
grow [as in raise] (TA): ohpikih
grow it (TI-2): ohpikihtā

H

hailing [it is] (II): miskwamiy pahkisin
hairy [be] (AI): miyawēsi
hang it (TA*) (irreg): akot
hang it (TI-2): akotā
hate him/her (TA) (irreg): pakwāt
hate it (TI-2): pakwāta
have big teeth (AI): mahkāpitē
have expectation/desire (AI): pakosēyimo
have him/her (TA): ayāw
have it (TI-2): ayā
have sharp teeth (AI): kāsāpitē
heal (TA*): nanātawih
hear him/her (TA***): pēhtaw
hear it (TI-1): pēhta
heat the liquid (AI): kisākamisa
heat the water to make tea (AI): kisākamisikē
heavy[be] (AI): kosikwati
heavy [it is] (II-2): kosokwan
help [him/her] (TA*): wicih
hide (AI): kāsō
hide [from him] (TA*): kāsōstaw
hide him/her/it (TA*) (irreg): kāt
hide it (TI-2): kātā
hit him/her/it (TA**): pakamahw
hit it (TI-1): pakamaha
hobble it [horses] (TA) (irreg): napwahpit
hot [fever] (AI): kisiso
hot [it is (liquid)] (II-2): kisākamitēw
hot [temperature] (II-1): kisitēw
hot [weather] (II-1): kisāstēw
hot weather [it is] (II-1): kisapwēyāw
howl like a coyote (AI): oyōyo
hungry [be] (AI): nohtēkatē
hunt (AI): māci
hunt ducks (AI): nōcisipē
hunt it (TA**): nōcih
hurt [him/her] (TA): wisakahw
hurting head [have a] (AI): wisakistikwānē
hurry (AI): kakwēciyāho/papāsi
hurry up (AI): tāstapi/cāstapi

I

imprison (TA**) (irreg): kipahw
incite (TA*): sihkiskaw
include it (TI-1): takona
independent [be] (AI): tipēyimiso
indigestion [have] (AI): kisiwaskatē
industrious [be] (AI): kakāyawisi
inefficient (AI): mamāyi
inform/tell about it (TI-1): wihta

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

inform/tell him/her (TA*): wihtamaw
injured [by a fall] be (AI) (irreg): wīsakisini
interpret (AI): itwēstamākē
interrupt/confuse him/her (TA*): wanām
introduce him/her (TA): nakiskamohtaw
invite him/her (TA*): wīsām
iron [clothing] (AI): sōskwahikē
iron it (TA): sōskwahw
iron it (TI-1): sōskwaha
itch (AI): kēyakisi
itchy [ear] (AI): kēyakihtawakē
[feet] (AI): kēyakisitē
[hands] (AI): kēyakicihcē
[head] (AI): kēyakistikwānē

J

jealous [of him] [be] (TA*): kahkwēyim
jealous of it [be] (TI-1): kahkwēyihta
jog (AI): sēsāwipahtā
jump (AI): kwāskohti
jump on top of (AI): tēhcipayiho

K

keep (TA*): kanawēyim
keep [it for him] (TA): kanawēyihtamaw
keep it (TI-1): kanawēyihta
keep the children/babysit (AI): kanawēyimāwaso
kick (AI): tahkiskācikē
kick him/her (TA*,***): tahkiskaw
kick it (TI-1): tahkiskāta
kill (TA): nipahw
kind [be] (AI): kisēwātisi/miyohtwā
kindle [ignite] (TA**): saskahw
kindle/ignite it (TI-1): saskaha
kindling (AI): piskatahikē
kiss [him/her] (TA*): ocēm
kiss it (TI-1): ocēhta
kneel (AI): cihcikwanapi
knock it over (TI-1): kipotēkāta
know him (TA*): kiskēyim
know it (TI-1): kiskēyihta
known [it is] (II-2): kiskēyihtākwan

L

lame (AI): māskisi
(foot) (AI): māskisitē
(leg) (AI): māskikātē
land (AI): twēho
land/it lands (II-2): twēhōmakan
large [it is] (II-2): misāw
late [be] (AI): mwēstasisini
laugh (AI): pāhpi
laugh at him/her (TA*): pāhpih
laugh at it (TI-3): pāhpihtā
lazy [be] (AI): kihtimi
leave/depart (AI): sipwēhtē
leave him (TA*) (irreg): nakat
leave him be (TA*): pōnih
leave it (TI-1): nakata
leave it ajar (TI-2): yohtēkohtā
leave it be (TI-2): pōnihtā
let go of him/her (TA*): pakitin
let it go (TI-1): pakitina
lie [falsehood] (AI): kiyāski
lie [to him] (TA*): kiyāskistaw/kiyāskim
lie down (AI) (irreg): pimisini
lift him/her (TA*): ohpin
lift it (TI-1): ohpina
light (it is) in weight (II-2): yahkasin
like him/her (TA*): miwēyim/cikēyim
like it (TI-1): miwēyihta/cikēyihta
like the taste of (TA): wihkihpwāw
like the taste of (TI-1): wihkista
limp [to] (AI): māskipayi
listen him/her (TA*,***): natohtaw
listen to it (TI-1): natohta
listen well/heed (TI-1): nahihta
little [be] (AI): apisisisi
loan it to him/her (TA*): awih
loathe him/her [because of uncleanliness] (TA*): winēyim
loathe it (TI-1): winēyihta
lock it (TI-1): kipāpiskaha
lock up (AI): kipāpiskahikē
lonesome [be] (AI): kaskēyihta
long hair [have] (AI): kinwāniskwē
long [it is] (II-2): kinwāw
look at him/her (TA*): kitāpam/kanawāpam
look at it (TI-1): kitāpahta/kanawāpahta
look [for him/her] (TA*,***): natonaw
look for it (TI-1): natona
look [out of window] (AI): paspāpi
look towards/at (AI): itāpi
lose it (TI-3): wanihtā
lose it/her/him (TA*): wanih
lose train of thought (AI): wanāmo
lost (AI): waniho
love him/her (TA*): sākih
love it (TI-1): sākihtā
lumpy [it is] (II-2): piskwāw

M

mad [be] (AI): kiskwē
mad/delirious [because of illness] (AI): waninē

Legend: Inverse (CL1–), (CL2–**), (CL3–***)*

make [bannock] (AI): pahkwēsikanihkē
[bread] (AI): piswēkasikanihkē
[it for him] (TA*): osihtamaw
[moccasins] (AI): maskisinihkē
[music] (AI): kitohcikē
make an appointment (AI): kiskimo
make appointment with him (TA): kiskim
make ashes (TI-2): pihkohkē
make it (TA): osih
make it (TI-2): osihtā
make sure (AI): kēhcināho
married [be] (AI): wīkihto
married [to have a husband] (AI): onāpēmi
married [to have a wife] (AI): wiwi
marry him/her (TA): wīkim
mean/nasty [be] (AI): macēyihtākosi
measure (AI): tipahikē
measure it (TA) (irreg): tipahw
measure it (TI-1): tipaha
meek [be] (AI): yōskātisi
meet him/her (TA*,***): nakiskaw
meet it (TI-1): nakiska
melt it (TA) (irreg): tihkisw
melt it (TI-1): tihkisa
melting [it is] (II-2): tihkitēw
melting [it is (spring)] (II-1): saskan
misplace it (TI-2): wanastā
misplace things (AI): wanascikē
miss [as in target] (TA**): patahw
miss [chair] (AI): pascipayi
miss it (TI-1): pataha
miss target [when pouring liquid] (TI-1): pacisikina
miss/yearn for him/her (TA): kaskēyim
miss/yearn for him/her (TA*): kwihtawēyim
miss/yearn for it (TI-1): kwihtawēyihta/ kaskēyihta
moan (AI): mamāhpinē
moonlight [it is] (II-1): nipāyāstēw/ kisikāyāstēw
morning [it is] (II-1): kikisēpāyāw
morning/daylight [it is] (II-1): wāpan
mourn/cry for him/her (TA) (irreg): mowihkāt
mourn/cry for it (TI-1): mowihkāta
mournful/sorry about it (TI-1): mihtāta
mournful/sorry for him/her [be] (TA*) (irreg): mihtāt
move camp (AI): āhcipici
move him/her (TA): māhtin
move him/her (TA*): waskawin
move it (TI-1): waskawina/māhtina
move to tears (TA): mōskom
multi-colored [it is] (II-2): masināstēw

N

naked/nude [be] (AI): mostāpēkasē
named/called [be] (AI): isiyihkāso
nasty day [a] (II-1): maci-kisikāw
nice [be (in appearance)] (AI): miyosisi
nice [it is] (II-2): miywāsin
nice day [it is] (II-1): miyo-kisikāw
night [it is] (II-1): tipiskāw
nod/[shake your head] (AI): nanamiskwēyi
not a nice day [it is] (II-1): māyi-kisikāw
nurse/breast feed (AI): nōni
nurse/breast feed him/her/it (TA): nōnih

O

open [for him] (TA*,***): yohtēnamaw
open it (TI-1): yohtēna
open your eyes (AI): tōhkāpi
open your mouth (AI): tāwati
overfilled [it is] (II-2): akwātaskinēw
owe (AI): masinahikē
owe him/her (TA*,***): masinahamaw

P

pass a message to him/her (TA*,***): āsōwihtamaw
pass him/her (TA): miyāskaw
pass it (TI-1): miyāska
pay (TA***): tipahamaw
pay [for it] (TI-1): tipaha
perish/die (AI): nisiwanātisi
perish from hunger (AI): nipahāhkatē
persevere (AI): ahkamēyimo
pick berries (AI): mawiso
pierce [with sharp object] (TA) (irreg): cistahw
pierce it (TI-1): cistaha
pity him/her (TA): kitimākēyim
pity on him/her [have] (TA): kitimākinaw
place him/her/it (TA) (irreg): ahi
place it in order (TI-2): nahawastā
place it nearby (TI-2): nipēmastā
play (AI): mētawē
play ball (AI): pakahatōwē
please him/her (TA): miwēyihtamih
point out to him/her (TA*,***): itwāhamaw
poison him/her (TA): piscipoh
poisoned [be] (AI): piscipo
ponder/think of him/her (TA): māmitonēyim
ponder [think about it] (TI-1): māmitonēyihta
poor/unfortunate (AI): kitimākisi
pour it (TI-1): sikina
pour/spill it (TI-1): sikipita

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

pow-wow [dance] (AI): pwātisimo
pray (AI): ayamihā
pray for him (TA***): ayamihēstamaw
pray over the food [feast] (AI): niminikē
preach (AI): kakēskimiwē
preach to him (TA*): kakēskim
preach to own children (AI): kakēskimāwaso
prepare/cook a meal (AI): paminawaso
pretend to sleep (AI): nipāhkāso
proud of it [be] (TI-1): kihcēyihta
pull him/her (TA*): ocipis
pull him/her out (TA): kwēyakopis
pull it (TI-1): ocipita
pull it out (TI-1): kwēyakopita
put it [here/there] (TA): āhi
put it [here/there] (TI-2): astā
put it on (TI-1): postiska
put it on (TA): postiskaw
put it on top of (TI-2): tahkohtastā
put on clothes (AI): postayowinisē
put on coat/clothes (AI): postasākē
put on hat (AI): postastotinē
put on pants (AI): poscitāsē
put on shoes (AI): postaskisinē
put on socks (AI): postasikanē
put your head down (AI): tipātiskwēyi

Q

quiet [be] (AI): kiyāmapi
quit (AI): pōyo
quit talking (AI): pōnwēwita

R

raining [it is] (II-1): kimiwan
read (AI): ayamihcikē
read it (TI-2): ayamihtā
ready [be] (AI): kwēyātapi/kwēyātisi
ready [get him/her] (TA): kakwēyācih
ready [get it] (TI-1): kakwēyācihtā
recognize him/her (TA*): nisitawēyim
recognize it (TI-1): nisitawēyihta
refuse him/her (TA*,***): āsēn
regard/look after it (AI): pisiskēyihcikē
reject/deny him (TA*,***): ānwēhtaw
reject/deny it (TI-1): ānwēhta
remember it (AI): kiskisi
repent (AI): kwēskātisi
respond to it - statement, letter (TI-1): ayāsihta
rest (AI) (irreg): āstēsini
rest (AI): aywēpi
return it to him/her (TA*,***): āsēnamaw
rid of [get] (TA): mēscih
ride/drive a vehicle (AI): otāpāso
ride around (AI): pāmipayi
ride to/drive to (AI): ispayi
roast it over a fire [hang] (AI): sakapwē
roast over a fire [spit] (AI): āpwē
ruin it (TI-2): nisowanācihtā
ruin it/him/her (TA): nisowanācih
run (AI): pimipahtā
run/drive it (TI-2): pimipayihtā
run/flee (AI): tapasi
run after/chase him/her (TA***) (irreg): nawaswāt
run after/chase it (TI-1): nawaswāta
run around (AI): papāmipahtā
run around an object (AI): wāsakāmēpahtā
run [away from speaker] (AI): atimipahtā
run down [stairs/hill] (AI): nihtaciwēpahtā
run fast (AI): sohkēpahtā
run home [towards home] (AI): kiwēpahtā
run home [towards speaker] (AI): pē-kiwēpahtā
run into building in fear (AI): pihtokwēyāmo
run out of building (AI): wayawipahtā
run out of it (AI): nohtēpayi
run over there (AI): ispahtā
run up (AI): āmaciwēpahtā
run when you go home (AI): ati-kiwēpahtā
runner [be a fast] (AI): mihkawaki

S

sail (AI): pimāsi
satisfied with it [be] (TI-1): nahēyihta
save him (TA*): pimācih
say it (TI-2): itwē
scare him/her (TA*): sēkih
scared [be] (AI): sēkisi
scared of him/her (TA*) (irreg): kost
scared of it (TI-1): kosta
see him (TA*): wāpam
see it (TI-1): wāpahta
seek advice from him/her (TA): nātāmostaw
sees [to have sight] (AI): wāpi
send/order for it (TI-1): nātisaha
send for him/her/it (TA) (irreg): nātisahw
send him/her/it (TA): itisahw
send him/her out of building (TA) (irreg): wayawitisahw
send it (TI-1): itisaha
set the table (AI): oyastāso
sew (AI): kaskikwāso
sew it (TA): kaskikwāsw
sew it (TI-1): kaskikwāta
shake/greet him/her hand (TA): atamiskaw

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

shake/nod your head (AI): nanamiskwēyi
sharpen it [stick] (TI-1): ciposa
shave (AI): kāskipāso
shiver (AI): nanamaci
shoot him (TA**) (irreg): pāskisw
shoot it (TI-1): pāskisa
show him directions (TA*): kiskinohtah
show it to him/her (TA*): wāpahtah
shrink it [use heat] (TI-1): ocipohkasa
sick [be] (AI): āhkosi
sin (AI): wanihitōta
sing (AI): nikamo
sing habitually (AI): nikamoski
sing well (AI): miyonikamo
single lady [be a] (AI): mōsiskwēwi
sit/be at home (AI): api
sit down (AI): nahapi
sit on top of (II-2): tahkohtastēw
sit still (AI): koskowātapi
sit with/by him (TA*): witapim
skate (AI): sōskwātahikē
ski (AI): sōskoyāpawi
skin it (TA): pahkon
skinny [be] (AI): nipahipawani
slap him/her (TA) (irreg): pasihkwētahw
sleep (AI): nipā
sleep [likes to] (AI): nipāski
sleep [pretend to]: nipāhkāso
sleep in/oversleep (AI): osāmihkwām/ sāpohkwāmi
sleep well (AI): miyohkwāmi
sleepy [be] (AI): nohtēkwasi
slide [downhill] (AI): sōskwaciwē
slip (AI): sōskopayi
slow [be] (AI): papēci
smell him (TA*): miyām
smell it (TI-1): miyāhta
smells [it] (II-2): miyākwan
smile (AI): pāhpinākosi/pāhpihkwē
smoke [cigarette] (AI): pihtwā
smoke [give him/her a] (TA*): pahtwāh
smokes it [chimney] (II-2): kaskāpahtēw
snare [set a] (AI): tāpakwē
snare him (TA*): nakwās
snore (AI): matwēhkwāmi
snow is deep [the] (II-1): ispākonakāw
snowing [it is] (II-1): mispon
soft [it is] (II-2): yōskāw
soft/gentle [be] (AI): yōskisi
somersault (AI): āpocikwāni
sore [be] (TI-1): wisakēyihta
sounds like so [it] (II-2): itihtākwan
speak (AI): pikiskwē
speak angrily (AI): kisiwē
speak Cree (AI): nēhiyawē
speak English (AI): ākayāsimo
speak English to him/her (TA*,***): ākayāsimototaw
speak evil (AI): macipikiskwē
speak the truth always (AI): tāpwēski
splash/sprinkle him/her (TA): sikahāhtaw
sprain [joint] (AI) (irreg): kotikosini
spread it [ie. blanket] (TI-2): taswēkastā
spread it for him/her [i.e., butter] (TA): sawahamaw
spring [it is] (II-2): miyoskamin
spring [as in spring-water] (II-2): mohkiciwanipēw
stand straight (AI): kwayaskokāpawi
stand up (AI): nipawi/pasikō
stand with your back to me (AI): atimikāpawi
stare in awe (TI-2): mamēhcikāpahta
start doing it (TI-2): mācihtā
start to leave (AI): sipwēhtē
start to run away (AI): sipwēpahtā
startle him/her (TA*): sisikwacih
step on him/her/it (TA): tahkoskaw
step on it (TI-1): tahkoskāta
stop (AI): naki
stop him (TA*): nakin
stop [working on it] (TI-2): pōnihtā
stops [it] (II-2): pōnipayin
storming/nasty [it is] (II-1): maci-kisikāw
stormy [it is] (II-1): pāsikwātan
strong (II-2): sōhkan
strong [be] (AI): maskawisi
strong [it is] (II-2): maskawāw
stumble (AI): pisosini
sunny [it is] (II-1): wāsēskwan
sunset (II-1): pahkisimon
sure [be] (AI): kēhcināho
surprised about him/her [be] (TA): koskwēyim
surprised about it [be] (TI-1): koskwēyihta
swallow it (TI-2): kohcipayihtā
sweat (AI): apwēsi
sweat as you run (AI): apwēpahtā
swim (AI): yāhyāna/pimātakā
swim/have a bath (AI): pakāsimo

T

take/carry with you (TA): pimowih
take him/her along (TA): pimohtah
take him/her down/off of (TA): nihtin
take him/her home (TA*): kiwēhtah

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

take him/her out: kwēyakon
take him/it (TA): otin
take him there (TA*): itohtah
take it (TI-1): otina
take it along (TI-2): pimohtatā
take it away from him/her (TA): maskam
take it back (TI-2): wayanohtatā
take it home (TI-3): kiwēhtatā
take it off (TA): kēcikon
take it off (TI-1): kēcikona
take it off/down (TI-1): nihtina
take it out (II-1): kwēyakona
take it there (TI-2): itohtatā
take off your coat/clothes [undress] (AI): kētasākē
take off your hat/cap (AI): kētastotinē
take off your mitts (AI): kētastisē
take off your shoes (AI): kētaskisinē
take off your socks (AI): kētasikanē
take this/here (Imper.): nah
tall [be] (AI): kinosi
tall/long (II-2): kinwāw
talk (AI): ayami/pikiskwē
talk constantly (AI): nipātwēwita
talk to him (TA*): ayamih
tan it (TA): atisw
tan it (TI-1): atisa
tanned [be] (AI): atiso
taste it (TI-1): kocispita
taste it (TA) (irreg): kocispit
tastes bad [it] (II-2): macispakwan/ macispakosiw
tastes nice [it] (II-2): miyospakwan/ miyospakosiw
tattle on him/her (TA): mamisim
teach (AI): kiskinwahamākē
teach him/her (TA*,***): kiskinwahamaw
tease him (TA*): nanōyacih
tell about it (TI-1): wihta
tell him/her (TA*,***): wihtamaw
tell/inform (AI): ācimo
tell/inform him/her (TA*,***): ācimostaw
thick [it is] (II-2): kispakāw
thin [it is] (II-2): papakāsin
think/ponder (AI): māmitonēyihta
think about him/assessment (TA*): itēyim
think of him (TA): māmitonēyim
think about it/assessment (TI-1): itēyihta
think of it (TI-1): māmitonēyihta
thirsty [be] (AI): nohtēyāpākwē
throw him away (TA*): wēpin
throw him/her/it in the water (TA): pakastawēpin
throw it away (TI-1): wēpina
throw it in the fire (TI-1): macostawēpina
throw it in the water (TI-1): pakastawēpina
tickle him/her (TA): kēyakicēn
tidy up (AI): nahascikē
tie him/her (TA) (irreg): tahkopit
tie it (TA) (irreg): sakahpit
tie it (TI-1): sakahpita/tahkopita
tie it tightly (TI-1): sihtahpita
tired/exhausted [be] (AI): nēstosi/ayēskosi
trap (AI): wanihikē
travel (AI): pimohtēho
travel to (AI) (irreg): itakocini
trot (AI): pimipahcāsi/cēcēmipahtā
try it (TI-2): kocihtā
turn (AI): kwēski
turn everything upside down (AI): ayapinikē
turn him/her/it (TA): kwēskin
turn it (TI-1): kwēskina
turn on the lights (TI-2): wāsaskotēnikē

U

ugly [be] in appearance (AI): māyātisi
ugly [it is] (II-1): māyātan
understand him/her (TA*,***): nisitohtaw
understand it (TI-1): nisitohta
unfortunate/poor [be] (AI): kitimākisi
use all/exhaust sources (TI-1): mēscipita
use it (TA): āpacih
use it (TI-2): āpacihtā

V

visit (AI): kiyokē
visit him (TA*,***): kiyokaw
vomit (AI): pwākamo

W

wait (AI): pēho
wait for him (TA*): pēh
walk (AI): pimohtē
walk [about] (AI): papāmohtē
walk [rather than riding] (AI): mostohtē
walk along (AI): papimohtē
walk around an object (AI): wāsakāhtē
walk backwards (AI): āsētē
walk through it (AI): sāpohtē
wander far away (AI): kwāhtohtē
want him (TA*): natawēyim
want it (TI-1): natawēyihta
warm (II-1): kisowēyāw
warm [it is] (II-1): kisowāw
warm [it is (liquid)] (II-1): kisowākamin

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

wash [as in laundry] (AI): kisipēkinikē
wash dishes (AI): kisipēkiyākinē
wash him/her (TA*): kisipēkin
wash it (TI-1): kisipēkina
wash the floor (AI): kisipēkihtakinikē
wash your face (AI): kāsihkwē
wash your feet (AI): kisipēkisitē
wash your hands (AI): kāsicihcē
wash your head/hair (AI): kisipēkistikwānē
wash your neck (AI): kisipēkikwayawē
watch him/her (TA): kanawāpam
watch it (TI-1): kanawāpahta
weak [be] (AI): nēsowisi
weak [it is] (II-2): nēsowāw
well [be] (AI): miwāyā
wet weather (II-1): wipācikisikāw
whip him (TA**): pasastēhw
willing [be] (AI): tēpakēyimo
win (AI): otahowē
windy [it is] (II-1): yōtin
wipe him/her (TA): kāsihw
wipe it (TI-1): kasiha
wipe the dishes (AI): kāsiyākanē
whisper (AI): kimwē
whistle (AI): kiskosi
work (AI): atoskē
work at it (TI-1): atoskāta
work for him/her (TA*): atoskaw
work hard at (TI-1): sihtatoskāta
work well (AI): miywatoskē
work well [they] (II-2): miyopayinwa
works well [it] (II-2): miyopayin
wound [him] (TA**): māskih
write (AI): masinahikē
write it (TI-1): masinaha/osipēha
write to/for him (TA*,***): masinahamaw
write well (AI): miywasinahikē

Y

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yell/shout (AI): tēpwē
young [be] (AI): oskāyiwi

Legend: Inverse (CL1-), (CL2-**), (CL3-***)*

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CREE: LANGUAGE OF THE PLAINS

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